

stone, from दृ with ष inserted. *Obs.* This word is sometimes written, दृशन्, and some derive it from दृ Honour.

865. दृ forms the crude pronouns त्यद्, तद्, and यद्, they say, from त्यञ् Quit, तन् Stretch out, and यञ् Worship.

866. मद् forms the crude pronouns अस्मद् and युष्मद्, they say, from अन् Be, and युष् Kill.

867. म forms the following words: अर्मः *m.* A disease of the eyes, from ऋ Go; स्तोमः *m.* A heap, from स्तु Praise; सोमः The moon, the *Sōma*, or moon plant; from सु Stir; होमः *m.* A burnt offering of oiled butter, from हु Offer; सर्गः *m.* Going, from सृ Go; धर्मः *m.* Duty, from धृ Hold fast; क्षेमं *n.* Happiness, from क्षि Waste; क्षोमं *n.* Flax, from क्षु Sneeze; भामः *m.* Anger, light, noise, fun, from भा Shine; वाम *adj.* Beautiful, left, sinister, वामं *n.* Wealth, वामः *m.* *Siva*, god of love, the sea, from वा Go, blow as the wind; पद्मः *m.* or पद्मं *n.* The lotus, a large number, &c. from पद् Go; यक्ष्मः *m.* A physician, from यस् Worship, magnify; and नेम *adj.* Half, from नी Conduct. So जित *adj.* Crooked, from हा Quit, ग्रामः A village, from ग्रस् Swallow, उमं *n.* A city, from जव् Cherish; सिम *indec.* on all sides, from मि Bind; शुष्मं *n.* Fire, near, from शुष् Dry; इक्ष्मः *m.* Desire, spring, from, इष् Desire, युष्मः *m.* An arrow, a warrior, from युध् Fight; इक्ष्मः *m.* Fire-wood, from इन्ध् Kindle, shine; दस्मः Who worships, from दस् Shine, श्याम *adj.* Dark, black, from श्ये Go; धूमः *m.* Smoke, from धू Shake; सूमः *m.* Sky, from सू Bring forth; युग्मं *n.* A pair, from युज् Join; रूक्मं *n.* Gold, from रूच् Please; तिग्म *adj.* Sharp, from तिज् Sharpen; हिमं *n.* Cold, from हन् Kill; भीम *adj.* Frightful, dreadful, भीमः *m.* A proper name, from भी Fear; भिष्मः *m.* A proper name, from भिषि Cause fear, भिष्म *adj.* Frightful, dreadful; घर्मः *m.* Heat, sweat, from घृ Leak, shine,

shine; योष्मः *m.* Heat, from गृ Sprinkle, or, according to some, from यस् Swallow; &c.

868. इवी, अवी, or वी, subjoined to the root प्रथ् Declare, make know, &c. forms पृथिवी, पृथवी, or पृथ्वी *f.* The earth. *Obs.* The radical र is changed to ऋ by the rule संप्रसारण.

869. व forms the following nouns; अश्वः *m.* A horse, from अश् Eat; पुष्पः *m.* A season, the sun, पुष्पा *f.* A particle of water, from पुष् Have affection for, &c. लट्वा *f.* A kind of bird, a fruit, from लट् Be childish, speak like a child; कण्वं *n.* Sin, कण्वः *m.* Name of an ancient sage, from कण् Go, shut the eyes, &c. *Obs.* Some write किण्वं *n.* Sin. खट्वा *f.* A bedstead, from खट् Coyet; विश्व *adj.* All; विश्वं *n.* The whole, the universe, from विश् Enter; with many others of very vague derivation.

870. अन् forms the following crude nouns: युवन् Young, from यु Mix; वृषन् *nom.* वृषा A title of *Indra*, from वृष् Rain; तक्षन् *nom.* तक्षा A carpenter, from तक्ष Hew; राजन् *nom.* राजा A king, from राज् Shine; धन्वन् *nom.* धन्वा *m.* A country void of water, *nom.* धन्व *n.* A bow, from धन्व Go (not found in the lists), द्युवन् *nom.* द्युवा Sun, from द्यु Go before; प्रतिदिवन् *nom.* प्रतिदिवा The day, from दिव् Sport, play, and प्रति prefixed. The following words in अन् are considered as irregular in their derivation: श्वन् *nom.* श्वा A dog, from श्वि, Go; उक्षन्, *nom.* उक्षा A bull, from उक्ष Sprinkle water; पूषन्, *nom.* पूषा The sun, from पुष् Feed, nourish; प्लीहन्, *nom.* प्लीहा A disease of the spleen, from प्लिह Go; क्लेदन्, *nom.* क्लेदा The moon, from क्लिद् Grow wet; स्नेहन्, *nom.* स्नेहा Love, affection, kindness, the moon, from स्निह Have affection; मूर्धन्, *nom.* मुर्धा The head, from मुह Lose sensation; मज्जन्, *nom.* मज्जा Marrow, from मस्ज् Dive; अर्यमन्, *nom.* अर्यमा The sun, from ऋ Go; विश्वप्सन्, *nom.*

विश्वप्सा Fire, from विश्व All, and प्सा Eat; परिज्मन्, *nom.* परिज्मा Fire, the moon, from जन् Produce, and परि. *Obs.* Some write परिज्वन् A name of *Indra*, and derive it from जु Mix, and परि. मातरिष्वन्, *nom.* मातरिष्वा The wind, from श्वि Go, increase, preceded by मात् Mother; and मधवन्, *nom.* मधवा A title of *Indra*, from मह् Magnify, the ह being changed to प्, and अव् introduced; but some deduce it from मिह Make water, such being the uncertainty of etymological enquiries.

871. एनु subjoined, forms हरेणुः *m.* A kind of perfume or sweet smelling drug, from ह Take; and करेणुः *f.* A she elephant, *m.* A he elephant, from कृ Do.

872. थ forms हथ *adj.* Sorrowful, distressed, from हन् Strike; कुष्ठं *n.* The leprosy, from कुष् Ascertain, prove; नीथः *m.* A leader, from नी Conduct; रथः *m.* A chariot, from रम् Sport, divert; or, according to some, from रण् Go; काष्ठं *n.* Wood, from काश् Appear; अवभृथः *m.* The end of an oblation, from भृ Bear, with अव prefixed; कोष्ठः *m.* The inside of any thing, from कुष् Ascertain, prove, extract; ओष्ठः *m.* Lip, upper lip, from उष् Warm, &c. गाथा *f.* A mode in music, verification, from गै Sing; अर्थः Meaning, design, intention, signification, wealth, advantage, profit, &c. &c. from ऋ Go. थ forms also पीथः *m.* The fun, पीथं *n.* Oiled butter, from पा Drink; तीर्थं *n.* Any holy place visited by pilgrims, also an ordinance, a sacrifice, &c. &c. from तृ Traverse; तुत्थः *m.* Fire, from तुद् Goad, give pain; उवथं *n.* A portion of the *Sāma Vēda*, from वच् Speak; रिवथं *n.* or ऋवथं *n.* Wealth, goods, from रिच् Separate, void often, and ऋच् Praise; सिक्थं *n.* Wax, from सिच् Sprinkle; निऋथः *m.* A portion of the *Sāma Vēda*, from ऋ Go, with निरू prefixed; निशोथः *m.* Midnight, or the night, from शी Sleep,

Sleep, with नि prefixed; गोपीथं *n.* A place of pilgrimage, perhaps from पा Drink, with गो prefixed; अवगथः *m.* One who performs his ablutions early in the morning, from अव and गम् Go; उद्गीथः *m.* A portion of the *Sāma Vēda*, from उन् and गे Sing; समिथः Fire, from सं prefixed to इ Go; तिथः *m.* Fire, dust, from तिज् Sharpen; पृष्ठं *n.* The back, from पृष् Sprinkle, shed water; गूथं *n.* Excrement, from गू Void excrement; यूथं *n.* A herd or flock, from यु Unite, mix; प्रोथः *m.* or प्रोथं *n.* Snout, muzzle of a horse, प्रोथः *m.* A traveller, from पु Go; and perhaps a few others.

873. उथ forms जरुथं *n.* Flesh, from जृ Decay; and वरुथः *m.* The covering of a chariot, वरुथं *n.* Leather, habitation.

874. र. The following words are deduced from their supposed roots by affixing रः स्फारः An enlargement, or swelling, from स्फाय् Swell, grow large; तक्रं *n.* Butter-milk, from तच् Shrink; वक्र *adj.* Crooked, from वच् Go; शक्रः A title of *Indra*, from शक् Be able; क्षिप्र *adj.* Quick, क्षिप्रं *adv.* Quickly, from क्षिप् Throw; सुद्र *adj.* Small, little, mean, from सुद् Beat or pound to powder; सप्रः *m.* The moon, from सप् Go; तृपाः *m. plur.* Certain articles for offerings, from तृप् Satisfy; द्रप्र *adj.* Strong, bold, from द्रप् Be proud; चन्द्रः *m.* A worshipper, from चद् (इ) Shine; उद्रः *m.* An aquatic animal, perhaps an otter, from उन्द् Be wet, moisten; श्वित्रं *n.* The white leprosy, from श्वित् Whiten; वृत्रः *m.* An enemy, a noise, darkness, a hill, a wheel, and the name of an evil spirit, from वृत् Pass, turn, injure; वीरः *m.* A hero, brave man, from अज् Go; नीरं *n.* Water, from नी Conduct; पद्रः *m.* A village, from पद् Go; मद्रः *m.* Mirth, gladness, the name of a country, from मद् Be mad, merry, &c. मुद्रा *f.* Money, a mode of joining the backs of the hands, and linking the fingers, from मुद् Rejoice, or else from

मुद्

मुद्ग Mix, put together; खिद्रः *m.* Disease, from खिद्र Grieve; छिद्रं *n.* A hole, cleft, from छिद्र Cut, cleave, divide; भिद्रं *n.* A thunder-bolt; from भिद्र Divide; मन्द्रः A deep noise like thunder, from मद (इ) Repose, sleep; चन्द्रः *m.* The moon, camphor, gold, water, and the name of a planet, from चद्र (इ) Shine; दहः *m.* Fire, from दह Burn; दत्तौ *m. dual.* The twin stars, the physicians of heaven; दत्तः *m.* An ass, from दम् Throw; दध्रः *m.* The ocean, a small quantity, from दंभ Collect; उन्नः *m.* A ray or beam of light, उन्ना *f.* A cow, from वम् Dwell; वात्सः *m.* A day, and वात्सं *n.* A habitation, from वास् Cause dwell; शौरः *m.* A large serpent, or dragon, from शी Sleep; हत्सः *m.* A fool, from हस् Laugh; सिधः *m.* A good man, from सिध् Make perfect, accomplish; and शुध् *adj.* White, from शुभ Shine. So चुक्रं *n.* Any thing acid, from, चक् Strike against, flash, shine; रम्भः *m.* The *Aurora*, an indistinct colour, from रम् Play; कुत्सः *m.* The moon, from कम् Go; आम्रं *n.* The *Mango* fruit, from अम् Be sick, crude; ताम्रं *n.* Copper, from तम् Be dark, dull; निद्रा *f.* Sleep, from निद्र (इ) Blame, reproach; आर्द्र *adj.* Wet, damp, from अर्द्र Hurt, injure; शूद्रः *m.* A man of the fourth cast, from शुच् Purify, or, according to some, from शद् Go; रुद्रः *m.* A title of *Siva*, from रुदि Cause to cry; &c.

N. B. It would far exceed the limits of a very large volume to pursue this subject to the extent some philologists have carried it. In an original Grammar, called *SIDDHANTA-KAUMUDI*, it occupies about two hundred pages of the manuscript, to explain which in English would require at least twice that number.

CHAPTER VII.

ON THE FORMATION OF DERIVATIVE WORDS.

875. **T**HE present chapter treats of the derivation of one species of words from another, as adjectives from substantives, or the contrary, &c. &c. by means of certain affixes, and occasional modifications of the primitive words. This part of Grammar is called नञिन.

876. **WHEN** any affix mentioned in this chapter is distinguished by a fervile ण् or ञ्, it is to indicate that the first vowel of the primitive word is generally to be *augmented* in the derivative.

877. **THE** final of the primitive word being उ, ऊ, or ओ, is changed to अक् before the vowel or य् of any affix used in this chapter.

878. अ, आ, इ or ई, being the final of the primitive word, is dropped before the vowel, or य् of any affix applicable to words of the above description.

879. न् Being the final of a primitive word is generally dropped before the vowel, or य् of any of the affixes to be mentioned, and the vowel which preceded it is then to be considered as the final, subject to the two preceding rules

880. **WHEN** any affix containing a fervile ण् is to be subjoined to a word, the initial of which is a compound of two or more consonants, the last member of which is य, इ must be inserted before that letter, and augmented to ऐ in the derivative; and if the last member of such a combination be व, उ must be inserted before it, and changed to औ in the derivative.

Patronymics.

Patronymics.

881. WORDS attributive of ancestry, tribe, race, family, &c. are derived from their primitives by subjoining thereto certain affixes, with the occasional *augmentation* of the first vowel.

Obs. The words which form the examples in this chapter, will generally be put in their crude state, abstractedly from gender, number, or case.

882. अण्, viz. अ with augmentation of the first vowel according to rule 876, forms patronymics with a class of primitive words called शिवादि, and others. Examples. शिव A proper name, शैव A descendant of *Siva*; उपगु A proper name, औपगव An offspring of *Upagu*; वसिष्ठ A proper name, वासिष्ठ A son or descendant of *Vasishtha*; यदु A proper name, यादव One of the race of *Yadu*; गोतम A proper name, गौतम A son of *Gõtama*; भृगु A proper name, भार्गव An offspring of *Bhrigu*; विदेह A proper name, वैदेह Of the tribe of *Vidēha*; &c. *Obs.* The class शिवादि contains many names of ancient persons; but besides those, there are a great many other primitive words which may form similar derivatives by affixing अण्.

883. WHEN the primitive word is a compound, the first member of which is a word expressive of number, the preposition सं, or भद्र Good, and the second मान् A mother, the final ऋ of the latter is changed to उरू before the affix अण्. Examples. द्विमान् Two mothers, द्वैमानुर One born of two mothers; षण्मान् Six mothers, षाण्मानुर The offspring of six mothers; सम्मान् A perfect mother; साम्मानुर One born of such a mother; भद्रमान् A good mother, भाद्रमानुर The offspring of a good mother.

884. इण्, इ with *augmentation* of the first vowel of the primitive, forms

forms patronymics with a class of words called वाह्यादि, and nouns ending in अ, not being the proper names of *Rishis*. Ex. देवदत्त A proper name, दैवदत्ति A son of *Dēvadatta*; श्रीधर A proper name, श्रैधरि An offspring of *Sridhara*; दशरथ A proper name, दाशरथि The son of *Dasaratha*, a patronymic particularly applied to one of the three *Rāmas*; पुरंधर A proper name, पौरन्धरि An offspring of *Purandhara*, बाहु A proper name, बाह्वि A descendant of *Vāhu*; उडुलोमन् (nom. उडुलोमा) A proper name, औडुलोमि A son of *Udulōmā*; कृष्ण A proper name, काष्णि A son of *Krishna*; गर्ग A proper name, गार्गि Son of *Garga*; &c. &c.

885. क् is inserted before the इ of इण् in forming the following patronymics. Ex. व्यास A proper name, the reputed author of the *Mahābhārata*, वैयासकि An offspring of *Vyāsa*; सुधान् (nom. सुधाना) A proper name, सोधानकि A descendant of *Sudhātri*; वरुड The name of a tribe; वारुडकि One descended from the tribe of *Varuda*; चंडाल A certain tribe, चांडालकि One of the tribe of *Chandāla*; निषाद Name of a tribe, नैषादकि One of the tribe of *Nishāda*.

886. ण्य, viz. य with *augmentation* of the first vowel, forms patronymics when subjoined to a class of nouns called, from the first, गर्गीदि. Ex. गर्ग A proper name, गार्ग्य Son of *Garga*; वत्स A proper name, वात्स्य A descendant of *Vatṣa*; कत A proper name, कात्य Son of *Kata*; धूम A proper name, धौम्य An offspring of *Dhūma*. So पाराशर्य from पराशर; यज्ञवल्क्य from यज्ञवल्क; पौलस्त्य from पुलस्ति; ऐन्द्र from इन्द्र; शाण्डिल्य from शण्डिल; आगस्त्य from अगस्त; मानव्य from मनु; and many others.

887. आयनण्, viz. आयन, with *augment* of the first vowel, forms patronymics with a class of nouns called नडादि, most of which are proper names

names of persons. Ex. नाडायन Offspring of *Nada*, from नड; नारायन An epithet of *Vishnu*, from नर; वात्स्यायन An offspring of वत्स A proper name; आमुष्यायन A descendant of अमुष्य A proper name, &c. &c. *Obs.* This termination seems to be applied occasionally to form patronymics in the second degree; as गर्ग A proper name, गार्ग्य A son of *Garga*, गार्ग्यायण The son of a son of *Garga*.

888. एयण्, viz. एय with *augmentation*, forms patronymics when affixed to a class of words called अत्र्यादि, or to nouns of the feminine gender in आ, ई or उ. If the primitive end in उ or ड, those letters are dropped before एयण्; but कद्रु and पाण्डु are exceptions. Ex. आत्रेय An offspring of अत्रि; गांगेय Offspring of the goddess गंगा, An epithet particularly applied to *Bhishma*; रोहिणेय An offspring of रोहिणी *f.* वैधवेय An offspring of विधवा *f.* viz. Of a widow; कामण्डलेय The descendant of *Kamandalu*, कमण्डलु; काद्रवेय An offspring of *Kadru*, कद्रु; *f.* पाण्डवेय A descendant of *Pāndu*, पाण्डु The name of an ancient king, &c. &c.

889. THE following derivatives are formed by substituting इनेय for एय. Ex. सुभगा A woman well endowed, well favoured, सौभागिनेय One descended from such a mother; दुर्भगा A female ill endowed, ill favoured, दौर्भागिनेय One descended from such a female; कल्याणी A happy, fortunate, good woman, कल्याणिनेय The offspring of such a woman; बन्धकी An adulteress, बन्धकिनेय The offspring of an adulteress; and रजकी A washerwoman, रजविनेय The son of a washerwoman. Similar derivatives are formed from बलीवद्दी A cow, कुलटा A prostitute, परस्त्री Another's wife, अनुसृष्टिः *f.* A making after, copying, imitation; अनुदृष्टिः *f.* A looking after, research, after sight; ज्येष्ठा The eldest female, कनिष्ठा The youngest female, and मध्यमा The middlemost female.

890. णीर,

890. णीय, viz. ईय, with *augmentation* of the first vowel, forms patronymics with a class of words called पितृष्वत्तादि, consisting of पितृष्वसु A father's sister, or paternal aunt, मातृष्वसु A mother's sister, or maternal aunt, स्वसु A sister, and भ्रातृ A brother. Ex. पैतृष्वत्तीय An offspring of a paternal aunt, मातृष्वत्तीय Son of a maternal aunt, स्वात्तीय A sister's son, भ्रात्र्यीय A brother's son.

891. THE primitive words of the last rule may occasionally drop the final ऋ, and form their patronymics in एयण्; as पैतृष्वत्तेय A father's sister, or paternal aunt; &c. &c.

892. आरण् or एरण्, is optionally applied to form patronymics with the following words, called गोधादि, viz. गोधा An animal called *guana*, जण् A proper name, यण् A certain conjunction in the heavens, काकी A female crow, मृगी A female of the deer species, मूषिका A female mouse; as गौधार or जौधेर The offspring of a female गोधा or *Guana*, &c. These words may also be formed with एयण्, rule 888.

893. ऐरण् forms a patronymic with चटका A female sparrow; चाटकैरः *m.* The offspring of a hen sparrow. If the offspring be a female, this affix is not used; as चटका *f.* A female offspring of a hen sparrow.

894. णायनि, viz. आयनि with *augmentation* of the first vowel, serves to form patronymics with a class of words called तिकादि, consisting of miscellaneous names of men and animals, and the crude pronouns. Ex. तैकायनि An offspring of *Tiku* तिकु A proper name; कैतवायनि Son of a deceitful man, from कितव Deceitful; नादायनि An offspring of him, from तद्; &c.

895. WHEN a patronymic, formed by any of the foregoing rules, is put in the plural number, the distinctive affix to the primitive word is

omitted; as गर्गीः The offsprings of गर्ग Collectively, the *Gargas*; वसिष्ठाः The sons of *Vasiṣṭha*; भृगवः The descendants of भृगु *Bhrigu*; अंगिरसः The offsprings of *Angiras*; वत्साः The sons of *Vatsa*, गोतमाः The whole race of *Gōtama*; अत्रयः The offsprings of *Atri*, वेदाः The sons of *Vēda*; अंगाः The descendants of *Anga*, or the people of the country called अंग; बंगाः The offsprings of *Banga*, or the people of the country called बंग, the ancient name of *Bengal*, कलिंगाः The people of *Kalinga*, &c. *Obs.* It is common to put the names of certain countries in the plural number to denote the inhabitants.

Obs. The foregoing derivatives, as well as most of those which follow, though virtually adjectives of three genders, are often put substantively as epithets of persons and things whose names are understood.

Derivation of miscellaneous Adjectives.

896. BESIDES patronymics, most of the foregoing terminations, with several others, serve to form miscellaneous adjectives attributive of appertenance, affinity, relation, connection; place of birth, of residence, or of production; quality, colour, possession, &c. &c.

Obs. It would be an endless task to give instances of all the nice shades of meaning which some authors have affixed to words formed with the forementioned and following affixes; but one acquainted with the nature of such derivatives in other languages, can never be at a loss for their acceptance in this, when he knows the signification of the primitive word, whose quality the derivative serves to convey, as it were, to the substantive noun (expressed or understood) with which it may be connected. Some examples, however, are necessary.

897. अण्, viz. अ with *augmentation* of the first vowel, forms deriva-
tive

live adjectives from various words, as in the following examples: इन्द्र A proper name, ऐन्द्र Belonging to *Indra*, ऐन्द्रं हविः *n.* Melted butter belonging to *Indra*, viz. intended as an offering to that divinity; देवदत्त A proper name, देवदत्त Relating to *Devadatta*, देवदत्तं वस्त्रं *n.* Cloth belonging or appertaining to *Devadatta*; कुंकुम The name of the saffron flower, कौंकुम Relating to the saffron flower, कौंकुमं वस्त्रं Cloth partaking of the colour of saffron; हरिद्र Turmeric, हरिद्र Partaking of the nature of turmeric, हरिद्रं वस्त्रं Cloth of the colour of turmeric, viz. that has been dyed with it; मथुरा *f.* The city of *Mathurā*, माथुर Connected with *Mathurā*, माथुरः *m.* An inhabitant of, or person from, the city of *Mathurā*; वस्त्र Cloth, वस्त्र Relating to cloth, वस्त्रः *m.* A chariot covered with cloth; वीप A tiger, वैप Belonging to a tiger, as his skin, वैपः *m.* A chariot covered with a tiger's skin; व्याघ्र A tiger, वैयाघ्र Relating to a tiger (See rule 6); कंबल A cloth of wool, a blanket, कांबल Relating to a blanket, कांबलो रथः A chariot covered with a woollen cloth; समुद्र The sea, सामुद्र Relating to the sea, सामुद्रं लवणं *n.* Sea-salt. सहस्र A thousand, साहस्र A thousandth; चक्षुष The eye, चाक्षुष Relating to the eye, चाक्षुषं ज्ञानं Optical knowledge, or the sense of seeing; अश्व A horse, आश्व Belonging to a horse, आश्वो रथः A horse chariot; संवत्सर A full year, सांवत्सर Relating to a full year; हेमन्त The cold season, हेमन्त, or, dropping the न्, हेमन् Connected with the winter; बंग The kingdom of *Bengal*, बांग Of *Bengal*, as a person or thing; भ्राष्ट्र A frying-pan, भ्राष्ट्र Connected with a frying-pan, as fried food, &c. विष्णु A proper name, वैष्णव Relating to *Vishnu*, वैष्णवः A *Vishnu*rite, one devoted to the worship of *Vishnu*; शिव A proper name, शैव Belonging to *Siva*, शैवः *m.* A man devoted to *Siva*, a *Sivite*. सुभद्र A proper name, सोभद्र Connected with *Subhadra*, सोभद्रं

सोभद्रं युद्धं *n.* The war of *Subhadra*; पंचाल The name of a person, and of a country, पांचाल Relating to *Panchāla*, पांचालं युद्धं The war of *Panchāla*, or *Panjab*; व्याकरण The science of grammar, वैयाकरण Relating to grammar, वैयाकरणः *m.* A grammarian. *Obs.* Derivatives in अण् occur in every page, and after these examples will easily be known. They generally form their feminines in ई.

898. इण्, viz. ई with *augmentation* of the first vowel, is applied to form a few adjectives of general relation to the primitive words whence they are derived; as बीज Seed; वैजि Relating to seed, feminal; अजिर A court-yard, आजिरि Belonging to a court-yard; शुक्र Male seed, शाक्रि Relating to male seed, feminal; and a few others. They form their feminines in ई.

899. ण्य and य. A great many adjectives are formed with ण्य, viz. य with *augmentation* of the first vowel; but those with य are not so numerous. Example. वामदेव A proper name, वामदेव्य Belonging to *Vāmadēva*, वामदेवा साम The *Sāma Vēda* inspected by *Vāma Dēva*; शूला A spit; शूल्य Connected with a spit, शूल्यं मांसं Roast meat; उखा A baking hearth, उख्य Belonging to a baking hearth, उख्यं Any thing baked; क्षीर Milk, क्षीर्य Partaking of milk; सोम The moon, सोम्य Lunar, सोम्यं तेजः Lunar glory; त्रिविद्या Three sciences, त्रैविद्य Connected or acquainted with three sciences; वायु The air or wind, वायव्य Relating to the wind, वायव्यः One who worships *Vāyu*; ऋतु A season, ऋतव्य Connected with a season, ऋतव्यः One who worships the seasons as divinities; नासिका The nose, नासिक्य Belonging to the nose, nasal; नाश Loss, destruction, नाशय Destructive; कूट The summit of a mountain, कूटय Belonging to the top of a mountain; शूरसेन A proper name, शूरसेन्य Belonging to *Surasēna*; सुपथ A good road, सोपन्थ्य Connected

Connected with a good road. (Here न् is inserted before थ). अगस्नि A proper name, आगस्त्य Belong to *Agasti*; बल Strength, बल्य Connected with strength; पुल A bridge, पुल्य Connected with a bridge, by situation or otherwise; नद A river, नद्य Connected with a river; वन A forest, वन्य Relating to a forest; मुख Pleasure, मुख्य Connected with pleasure; हल A plough, हल्य Belonging to a plough; तुल A scale or balance, तुल्य Belonging to a balance, even; दिव Heaven, दिव्य Heavenly, divine; प्राक् East, before, प्राच्य Eastern; अवाक् South, अवाच Southern; प्रान्त्यक् West, प्रान्त्यच्य Western; उदक् North, उदच्य Northern; ग्राम A village, ग्राम्य Belonging to a village; द्वीप An island or peninsula, द्वीप्य Relating to an island or peninsula; दिश् A point in the horizon, दिश्य Relating to a point in the horizon; वर्ग A class or series, वर्ग्य Belonging to a class; पक्ष A side, पक्ष्य Belonging to a side; रहस् A secret, रहस्य Private, secret; पथिन् A road, पथ्य Belonging to a road; आदि Beginning, आद्य First; अन्त The end, अन्त्य Last, final; शाखिन् A tree, शाख्य Belonging to a tree; मुख Face, mouth, front, मुख्य Belonging to the face, &c. front, foremost, chief, principle; उदक् Water, उदक्य Relating to water, or to menstruation; दन्त A tooth, दन्त्य Dental; तालु The palate, ताल्य Palatal; बाहिम् Without, बाह्य Outward; गम्भीर Deep, profound, गम्भीर्य Relating to what is profound; अनुगंगा After, or along the Ganges, आनुगंग्य Belonging to (the country) along the Ganges; परिमुख About the mouth, पारिमुख्य Connected with the parts round the mouth, or face; चतुर्मास Four months, चतुर्मास्य Belonging to four months; छन्दस् The *Veda*, छन्दस्य Belonging to the *Veda*, Vedal. पितृ A father, पित्र्य Belonging to the father, paternal; नट A dancer, नाट्य Belonging to a dancer; रथ A chariot, रथ्य Belonging to a chariot, as a wheel; कंतीय Bell-metal,

metal, **कांस्य** Made of bell-metal; **दण्ड** A rod, staff, or instrument of punishment, **दण्ड्य** Relating to a rod or staff, worthy of punishment; **धन** Wealth, riches, **धन्य** Wealthy, or worthy of wealth, fortunate; **युग** A yoke, **युग्य** Belonging to a yoke, or fit for the yoke; **दक्षिणा** A right or due, a present to a priest at a sacrifice, &c. **दाक्षिण्य**, **दक्षिण्य**, or **दक्षिण्य** Relating to such a gift, worthy of such a gift; **यव** Barley, **यव्य** Relating to barley, barley (field); **धर्म** Religion, morality, virtue, justice, duty, **धर्म्य** Relating to religion, &c. &c. **गो** A cow, **गव्य** Belonging, or relating to a cow; **पाद** A foot, **पाद्य** Relating to the foot, water to wash the feet, &c. &c.

900. **ह्यण्** and **ह्य** form adjectives of various acceptations, (see p. 496, r. 888,) as in the following examples: **मखि** A friend, **माख्य** Relating to a friend; **मखिदत्त** Given by a friend, **माखिदत्तेय** Belonging to a friend's gift; **चक्र** A wheel, a discus, **चाक्रेय** Belonging to a wheel or discus; **मही** The earth, **माहेय** Belonging to the earth; **वाराणसी** The city of *Vārāṇasī*, or *Banaris*, **वारणसेय** Relative to that city; **नदी** A river, **नादेय** Belonging to a river, as fish, &c. **पुर** A town, **पौर्य** Belonging to a town; **वन** A forest, or wilderness, **वनेय** Belonging to a forest, sylvan, wild; **गिरि** A mountain, **गैरेय** Belonging to a mountain; **अहि** A serpent, **आहेय** Belonging to a serpent; **दन्ति** Leather, **दान्तेय** Belonging to leather, leathern; **एणी** A female deer, **हेनेय** Belonging to a female deer, as her skin; **पुरुष** A male, a man, **पौरुषेय** Male, belonging to a man; **धुर** A load, **धोरय** Relating to a load; **परिखा** A ditch, **पारिखेय** Belonging to a ditch; **उपधि** A wheel, **औपधेय** Also a wheel, &c. &c.

901. **णीय** and **इय** serve to form adjectives as in the following examples: **राधा** and **अनुराधा** Two stars, **राधानुराधीय** Belonging to those

those two stars conjointly; महेन्द्र A title of *Indra*, महेन्द्रीय Belonging to *Mahendra*; अरण्य A wilderness, आरणीय Connected with a wilderness; सुख Pleasure, मोक्षीय Relating to pleasure; धूम Smoke, धोमीय Smoky; मुखनम् *indet.* From the mouth, मुखनीय Belonging to the mouth; पर्वत A mountain, पर्वतीय Belonging to a mountain. The pronouns त्वद्, तद्, त्वद्, मद्, एनद्, &c. make त्वदीय Belonging to that; नदीय Belonging to that or him; मदीय Belonging to me, त्वदीय Belonging to thee, &c. सर्व्व All, सर्व्वीय Belonging to, or fit for all; &c. &c. ईय likewise forms adjectives of possession, &c. with वृक्ष A tree, ऋतु A season, सुपर्ण Having fine feathers, an epithet of the bird of *Vishnu*, आनप Sunshine, विनाश Destruction, अश्मन् A stone, पिप्पलीमूल The root of long pepper, अनेक Many, several, त्रिवेणी The confluence of three streams; अम्बुज, and पिप्पल The *pippal* tree, or *ficus indicus*, इन्द्रवृक्ष A certain tree, खदिर A certain *mimosa*; अर्कपर्ण A certain plant, अजिन Leather, शाला A hall or house, कुश A species of grass esteemed sacred, कर्मन् Work, उतकर or उत्कार A throwing up, संकर A heap, कर्करा A potthard, उत्कास Coughing, a cough, नितान्न Very much, चिवुक The chin, अद्रिदृक्ष A green or fresh tree, &c. as वृक्षीय Relating to a tree, arborous; अनेकीय Belonging to many, ऋतुवीय Belonging to the season, &c.

902. क, कण्, अक and अकण् are four affixes much used in forming adjectives; as in the following examples: राजन्य The second order of rank in society, a nobleman, राजन्यक Belonging to the second order of society, called also क्षत्रिय; कर्णाट The country we call the *Carnatic*, कर्णाटक or कार्णाटक A native of *Karnāta*; मालव The name of a country, मालवक Native of *Mālava*; वराह A hog, वाराहक Abounding in, or connected with hogs or swine; शक्करा A potthard, शाक्करक

or

or शक्करक (A place) abounding with potsherds : विपथ A wrong path or road, वैपथक Relating to a wrong path, who goes wrong : चाप A bow, चापक Belonging to a bow : मद्र Name of a country, मद्रक Belonging to Madra : वाराणसी The city of *Vārāṇasī*, वाराणसक Native of *Vārāṇasī* ; अरण्य A forest or wilderness, आरण्यक Belonging to a wilderness, wild : सिन्धु The sea, सिन्धुक Native of the sea ; वासुदेव A name of *Kṛishna*, वासुदेवक Attached to *Kṛishna* ; कुलाल A potter, कौलालक Relating to a potter, as his work, &c. उष्ट्र A camel, औष्ट्रक Belonging to a camel, as his hair, and the like ; द्रव्य Thing, द्रव्यक Relating to a thing ; &c. क sometimes serves to degrade a word to which it may be affixed ; as अश्व A horse, अश्वक A sorry horse. It also serves to mark similarity ; as अश्वक Somewhat like a horse ; हलक Plough-like, &c. क is also often redundant. Obs. The feminines of words formed with क, &c. mostly end in आ.

903. इक and णिक. These two terminations are of very extensive application to form adjectives similar to those which have been mentioned, a few examples of which here follow : लाक्षा Lac, or its colouring matter, लाक्षिक Dyed with lac ; रोचना A colouring substance of a beautiful yellow made from the urine of cows. रौचनिक Tinted with *Rōchana* or *Gōrōchana* ; चित्र Name of a star, चैत्रिक Connected with the star *Chitra*, the name of a month, otherwise called *Chaitra* ; वसन्त Spring, वसन्तिक Relating to the spring. वर्षा The rainy season, वार्षिक Connected with the rainy season ; प्रथम First, प्राथमिक Relating to the first ; गुण A quality, गोणिक Belonging to quality ; न्याय Logic and metaphysics, नैयायिक Who professes those sciences, or is acquainted with them ; कर्ण The ear, कार्ष्णिक Relating to the ear ; गोचर An object of sensation, गोचरिक What relates to sensible objects ; गर्त A hole, गर्तिक

गर्तिक Relating to holes, full of holes; बीज Seed, बीजिक Seedy;
 कुय A well, कूपिक Belonging to a well; हेमन्त Cold season, winter,
 हेमन्तिक Wintery, belonging to winter; शरद् Autumn, शारदिक
 Autumnal; निशा Night, नैशिक Relating to night, nocturnal; प्रदोष
 Evening, an hour and a half after sun set, प्रादोषिक Belonging to that
 time. श्वस् To-morrow, inserts नू, and makes शैवस्तिक Relating to
 to-morrow. पूर्वाह्न Forenoon, पौर्वाह्निक Relating to the forenoon;
 काशि A name of the district in which *Vārānasi* is situated, काशिक, *f.*
 काशिका or काशिकी Belonging to that district. अध्यात्म The supreme
 spirit, आध्यात्मिक Belonging to the Supreme Being; लोक The world,
 people, लौकिक or लोकिक Belonging to the people, popular, vulgar,
 common; परलोक The other world, पारलौकिक Relating to the next
 world; वशिष्ठ A proper name, वाशिष्टिक Belonging to, or relating to
Vaśiṣṭha, as his writings, &c. हल A plough, हालिक Belonging to a
 plough, as the ploughshare, &c. वस्त्र Cloth, वस्त्रिक Relating to cloth;
 सप्त Seven, साप्तिक Relating to seven; अस् Dice, आक्षिक Connected
 with dice, आक्षिकः A dice player. पोत A boat, पौतिक Connected
 with a boat, as its cargo, &c. पद A foot, पदिक A footman; वेतन
 Wages, वेतनिक Relating to wages, a hireling. मास A month, मासिक
 Belonging to a month, monthly, of a month; संग्राम War, battle,
 सांग्रामिक Relating or connected with war; प्रवेश Entry, प्रावेशिक
 Connected with entry, who is in the habit of going in or entering; समय
 Time, fit time, सामयिक Belonging to time, timely, opportune, punctual
 as to time, काल Time, कालिक Belonging to time, of long standing;
 संशय Doubt, सांशयिक Relating to doubt, doubtful, dubious, who is apt
 to doubt; हरिण A deer, हारिणिक Connected with deer, a deer killer;
 मत्स्य Fish, मात्सिक Relating to fish, who kills or catches fish; अर्थ

Wealth, **आर्थिक** Wealthy, appertaining to wealth ; **धर्म** Justice, virtue, duty, religion, **धार्मिक** Virtuous, just, religious ; **सेना** An army, **सैनिक** Connected with an army ; **द्वार** A door, **द्वारिक** Attached to the door, a porter ; **अस्ति** Being, existence, **आस्तिक** Belonging to existence, who believes in the existence of God, a theist ; **नास्ति** Non-existence, **नास्तिक** Relating to non-existence, atheistical, an atheist ; **उदर** The belly, **ओदरिक** Attached to the belly, gluttonous. These affixes are much used in forming denominatives of office, occupation, general pursuit in literature, &c. &c. **पुराण** A species of historical poem, **पौराणिकः m.** One who studies or promulgates the *Purāṇas* as a profession ; **इतिहास** History, story, **ऐतिहासिकः m.** A historian ; **वेद** The *Vēda*, **वैदिक** Connected with the *Vēda*, **वैदिकः m.** A professor of the doctrine of the *Vēdas*.

904. **इय** is an affix with which a few adjectives are formed, as in these examples : **शुक्र** The regent of the planet Venus, **शुक्रिय** Attached to *Sukra* ; **महेन्द्र** A title of *Indra*, **महेन्द्रिय** Connected with *Indra* ; **राष्ट्र** A country, **राष्ट्रिय** Relating to the country ; **पात्र** A vessel, **पात्रिय** Belonging to, or fit for a vessel ; **यज्ञ** A sacrifice, **यज्ञिय** Proper for a sacrifice, belonging to a sacrifice ; **ओत्र**, substituted for **छन्दस्** The *Vēda*, **ओत्रिय** Attached to the study of the *Vēdas* ; **क्षेत्र** A field, **क्षेत्रिय** Relating to a field, or the land, &c. *Obs.* The feminine ends in **आ**.

905. **ईन** and **णीन** form adjectives, as in the following examples : **पार** The other side of a river, &c. **पारीण** Relating to the opposite side ; **अवार** The hither side of a river, &c. **अवारीण** Relating to this side of a river, &c. **अवारपार** Both sides of a river, &c. **अवारपारीण** Belonging to both sides of a river, &c. **धान्य** Grain, **धान्यीन** Relating to grain or rice, as a field, &c. **तिल** *Sesamum*, **तिलीन** Relating to that

feed, as the field where it grows; कुल A family, कुलीन Of family, महाकुलिना A woman of great family; समा A year, समीन Relating to a year, yearly, for a year, one by the year; द्विरात्रि Two nights, द्विरात्रीण Belonging to two nights; मास A month, मासीन Belonging to a month, of a month; एकधुर One load, एकधुरीण Who bears one load, belonging to a single load; विश्वजन All persons; विश्वजनीन Relating to all persons; आत्मन् The soul, self; आत्मनीन Selfish; मानव An offspring of *Manu*, a man; मानवीन Relating to man; हियंगु Yesterday's milk, हेयंगवीन Of yesterday's milk, new butter; अधि Over, above, अधीन Belonging to what is over, subject; प्राक् Before, east, प्राचीन Belonging to before, ancient, eastern; शाला A hall or house, शालीन Attached to the house, inactive; शर्वपथ The whole or all the road, शर्वपथीन Relating to the whole road; सम्मुख The front, सम्मुखीन Belonging to the front, facing, who is in the presence of; व्रत A talk, a stipulated religious duty, व्रतीन Belonging to a stipulated duty. Sometimes in affixing णीन, the penultimate being य is dropped; as कन्या A virgin, कन्यानीन Born of a virgin.

906. इन् and णिन्. Adjectives formed with इन् or णिन् make their *nom. masc.* in ई, *fem.* in इनी, and *neuter* in इ, and are very numerous. These terminations, affixed to the proper names of persons, are much used in forming personal denominatives attributive of the doctrines or sciences promulgated by them; as शौनक A proper name, शौनकिन् A follower of *Saunaka*; हरिद्रु One of the thirteen disciples of *Vishampāyana*, हरिद्रविन् One who follows the doctrines of *Haridru*; पाराशर्य्य The name of a sage who established rules for mendicancy, पाराशरिन् Who follows the rules of *Parāśarya*; शिलालिन् The name of a person who wrote on the art of dancing, शैलालिन् A disciple of *Silāli*, &c. देवव्रत

A vow

A vow of penance to the Gods, देवव्रनिन्, *nom. masc.* देवव्रती One under a vow of penance to the Gods; ज्ञान Knowledge, wisdom, ज्ञानिन् Possessed of wisdom; मेखला A girdle, मेखलिन् Who wears a girdle; सुख Happiness, सुखिन् Who possesses happiness, happy; दुःख Pain, misery, दुःखिन् Miserable; हल A plough, हलिन् Connected with a plough; सर्व All and केश Hair, सर्वकेशिन् All hairy; सु Good, and शील Disposition, सुशीलिन् Of a good disposition; रक्त Red, and वर्ण Colour, रक्तवर्णिन् Of a red colour; कर्ण A ear, कर्णिन् Possessed of ears; अर्थ Want, desire, अर्थिन्, *nom. masc.* अथी A beggar, who covets; धनार्थी One covetous of wealth; अनु After, and पद The foot, अनुपदिन् Who follows the footsteps of another. *Obs.* These affixes are much used after words ending in अ.

907. विन् and मिन् form similar adjectives subjoined to certain words, as in the following examples. They are declined like those in इन्. मेधा Understanding, capacity, मेधाविन् One possessed of good capacity; माया Illusion, magic, मायाविन् Illusive, magical; त्वज् A necklace, त्वग्विन् That wears a necklace; नेजम् Glory, splendour, नेजस्विन् Glorious, splendid; तपस् Religious penance, austerity, तपस्विन् Who does penance, practises austerities; यशस् Fame, यशस्विन् Famous. उर्ज Strength, requires स् before विन्, and makes उर्जस्विन् Strong. आमय Sickness, disease, takes आ before विन्, and makes आमयाविन् Afflicted with disease. स्व Property, takes आ before मिन्, and makes स्वामिन्, *nom. masc.* स्वामी Lord, master. गो A cow, गोमिन् Possessed of cows.

908. मनु, viz. मन्, the उ being redundant, *nom.* मान् *m.* मती *f.* मन् *n.* forms attributives of possession with the following words: यव Barley, ककुद् A hump, द्राक्षा A grape, कुंव A small brown flock, हरिन्

हरित् Green, नेमि The fellow of a wheel, निमि A whale, कृमि An insect, गरुत् A feather, उर्मि A wave, and भूमि Ground; as यवमन् Containing barley; ककुभान् *m.* That has a hump on its shoulders (an ox); गरुत्मन् That has feathers, गरुत्मान् *m.* An epithet of the bird of *Vishnu*; &c. मनु is also generally used after words which do not require वन् by the next rule; such as गो A cow, गोमन् Possessed of cows; श्री Fortune, श्रीमन् Fortunate; धी Understanding, wisdom, धीमन् Possessed of a good understanding, wise, intelligent; &c. &c.

909. वतु, viz. वन्, the उ being redundant, *nom.* वान् *m.* वती *f.* वन् *n.* forms attributives of possession with words having a final or a penultimate म्, ज् or आ; and, according to some, if the final be the first, second, third, or fourth of a series of consonants. यव, &c. in the preceding rule are exceptions to this. Examples: लक्ष्मी Fortune, लक्ष्मीवन् Fortunate; किम् What? किंवन् Interrogatory; धन Wealth, धनवन् Wealthy; विद्या Science, विद्यावन् Scientific; भाम् Light, भास्वन् Luminous; ज्ञान Wisdom, ज्ञानवन् Possessed of wisdom; विद्युत् Lightning, विद्युत्वन् Possessed of lightning, as a cloud; &c. &c.

वतु is also applicable to the crude pronouns किम् What, एतद् This, तद् That, *demonstrative*, and यद् That, *relative*, to form pronouns of number, quantity, length of time or space. कि is substituted for किम्, and the व of वतु is changed to य; as कियान् *m.* कियती *f.* कियन् *n.* How much? How many? &c. एतद् makes either एतावान् *m.* एतावती *f.* एतावन् *n.* This or thus much, many, &c.; or is changed to इ, and the व of वतु to य; as इयान् *m.* इयती *f.* इयन् *n.* तद् and यद् are changed to ता and या before वतु; as तावान् *m.* तावती *f.* तावन् *n.* That, or so much, so many, so long, so far; यावान्, &c. As much, as many, as long, as far, *relative*.

910. कौय forms adjectives with नड A sort of reed, पुस्त and विल्व Names of trees, वेनम and वेत्र Rattan, इक्षु Sugar-cane, नक्षन् A carpenter, काष्ठ Wood, कपोत A pigeon, and कुच A species of small brown stork; as नडकौय Reedy or full of reeds; &c.- Also after पर Another, and जन A man or person; as परकौय Another's; जनकौय Human.

911. इर, ईर, इल, ईल, and ल form possessives affixed to certain primitive words; as in the following examples: मेधा Understanding, मेधिर, and मेधिल, Possessed of a good understanding, clever; रथ A chariot, रथिर, and रथिल Possessed of a chariot; काण्ड A shaft, branch of a tree, arrow, काण्डिर and काण्डीर Branchy, armed with arrows; अण्ड An egg, अण्डिर and अण्डीर That contains eggs; जटा The hair matted and formed into a sort of turband, as worn by *Sannyāsīs*, जटिल or जटिल That wears the hair matted; उदक Water, उदकिल Watery; फेण Froth, फेणिल Frothy; तुन्द and उदर The belly, तुन्दिल and उदरिल That has a belly; पंक Mud, पंकिल Muddy; धर्म Virtue, religion, morality, duty, धर्मिल Virtuous, &c. कर्ण Ear, कर्णिल Eared; पाष्णि The heel, पाष्णिल Heeled or heely; धमनि *f.* Vein, gut, pipe, धमनील Full of veins, veiny, &c. हस्त Hand, हस्तिल Handed, that has hands; चुडा Top-knot, crest, चुडान Crested; युका A louse, युकाल Lousy; पांशु Dust, पांशुल Dusty; उदक Water, उदकल Watery; फेण Froth, फेणल Frothy; &c. &c.

912. उर forms a possessive with दन्त A tooth; as दन्तुर Toothy, that has large projecting teeth or tusks.

913. र Forms possessives with अस्मन् A stone, नख A nail of the finger, &c. यूथ A flock or herd, दर्भ A species of grass, तुष The hulk of corn, मीन A fish, वन्द An assemblage or collection, गुड Sugar, with the molasses in it, खण्ड Sugar, काण्ड Shaft, branch, arrow, and शिखा A top-knot;

A top-knot, crest, pyramid; as नखर Having nails; अस्तर Full of stones, तुषर Husky, full of husks, काण्डर Full of branches, &c. गुथर Full of herds, मीनर Abounding in fish, &c. The following also form adjectives of possession with र, viz. मधु Honey, मुख The face, पांशु Dull, पाण्डु A pale colour, उष Poor ground, गुप्ति A hole, &c. २९ मधुर Sweet, मुखर Ill favoured, पांशुर Dusky, पांडुर Pale, pallid, wan, उषर Arid, barren, गुप्तिर Hollow.

914. वल affixed to नड A reed, and शादू Grass, makes नडल Full of reeds, and शादल Full of grass. शिखा A crest, a pyramid, makes शिखावल Having a crest, crested. Also to परिषद् and पर्षद् An assembly, उर्ध्वस् Strength, power, पुत्र A son, भ्रातृ A brother, उत्साह Endeavour, exertion, and उत्संग The side, the embrace; as परिषदल Having an assembly, &c.

915. व forms possessives affixed to केश Hair, कुमार A son, मणि A gem or jewel, विषु Tropic, solstice, इष्टक A brick, राजी A line, rank, row, stroke, and हिरण्य Gold; as केशव Hairy, having a fine head of hair, an epithet of *Krishna*, &c.

916. न makes adjectives affixed to पामन् A disease with scabs, सामन् The *Sāma Veda*, श्लेष्मन् Phlegm, mucus, अंग A member, limb, वाम Left, beautiful, &c. दद्रु A ring-worm, कृमि An insect, वलि A wrinkle; शाकी Vegetables, पलाली Straw, कद्रु The mother of the serpents, and लक्ष्मी Fortune, the Goddess of Prosperity; as पामन Scabby, सामन That has the *Sāma Veda*, श्लेष्मन Troubled with phlegm, दद्रुण Troubled with ringworms, अंगन That hath (fine) members, अंगना *f.* A beautiful female, वामन Short, dwarf, वामनः *m.* A dwarf, कृमिण Troubled with insects, बलिन Wrinkly, शाकिन Abounding with vegetables, पलालिन Abounding

Abounding with straw, (इ substituted for ई), and लक्ष्मन् Prosperous, (अ substituted for ई).

917. इन् forms adjectives with फल Fruit, रथ A chariot, शृंग A horn, and मल Dirt, filth; as फल्नि Fruitful, रथिन Having a chariot, शृंगिन Having horns, and मलिन Dirty, filthy.

918. ईमस् put after मल Filth, dirt, makes मलीमस् Filthy, dirty.

919. त्य serves to form adjectives with words ending in त्र or तस्; also with क्व Where? इह Here, अमा Together, near, नि In, and निरू Without; as कुत्र Where? कुत्रत्य Of what place; तत्र There, तत्रत्य Of that place? कुतस् Whence? कुतस्त्य From what place? क्व Where? क्वत्य Of where, or of what place? इहत्य Of this place. अमा Together, near, अमात्यः *m.* A prime minister; नि In, नित्य Constant, eternal; निरू Without, निष्ठः Destitute, deprived of.

920. त्यण्, viz. त्य with *augmentation* of the first vowel, forms adjectives with दक्षिणा The right, or the south, पश्चात् Behind, or the west, पुरम् Before, or the east; as दाक्षिणात्य Of the south, पाश्चात्य Of the west, पौरस्त्य Of the east.

921. एत्य forms an adjective with दूर Distance, as दूरेत्य Distant.

922. तन् forms adjectives affixed to certain words relating to portions of time; as in the following examples; श्वस् To-morrow, श्वस्तन् Belonging to to-morrow; अद्य To-day, अद्यतन् Of to-day; बस् Yesterday, बस्तन् Of yesterday; ऐषमस् This year, ऐषमस्तन् Of this year; सदा Always, सदातन् Of all times; सना Always, सनातन् Eternal; दिवा By day, दिवातन् Of the day, diurnal; दोषा By night, दोषतन् Of the night, nocturnal; पुरा Formerly, पुरातन् Of former times, old, ancient; चिर Long time, and माय Evening, take a nasal before तन्, and

and make चिरन्तन Of long duration, and मायन्तन Of the evening. पूर्वार्द्ध The forenoon, पूर्वार्द्धतन Of the forenoon; अपराह्न The afternoon, अपराह्नतन Of the afternoon. प्राह्न The forenoon, and युग A cycle, or age, substitute ह् for their final अ, and make प्राह्नेतन Of the forenoon, and युगेतन Of an age or cycle.

923. त्र forms adjectives with चिर A long time, परन्तु Last year, and परारि The year before last; as चिरत्र Of a long time, परन्त्र Of last year, and पुरारित्र Of the year before last.

924. न, as well as तन, forms an adjective of time with पुरा Before, formerly; as पुराण Of former times, old, ancient; पुराणं n. A poetical history of ancient times: a *Purāna*.

925. तन and त्र affixed to नू, substituted for नव New, and य or ईन to नव, form the following adjectives: नूतन, नूत्र, नव्य and नवीन New.

926. प्र prefixed to न, ईन, तन, and त्र, form the following adjectives: प्रण, प्रीण, प्रतन, and प्रत्र Old.

927. म forms adjectives with certain words, as in these examples; मध्य The middle, मध्यम Middlemost, आदि The beginning, आदिम First. अवस् or अव indec. अवम Basest, vilest, meanest, अधस् or अध indec. अधम Basest, lowest, meanest. द्यु Light, द्युम Splendid. द्रु Tree, branch, द्रुम Branchy, tree.

928. मण्, viz. म with *augmentation* of the first vowel, forms माध्यम Middlemost, from मध्य Middle.

929. दिनण्, viz. दिन with *augmentation* of the first vowel, forms माध्यन्दिन What is in the middle, middlemost, from मध्य with म subjoined.

930. मीय put after मध्य Middle, forms मध्यमीय Middlemost.

931. इम put after passive words forms adjectives attributive of the

means by which a thing has been made or accomplished; as कृत Done, कृत्रिम Done by art, artificial; कुट्ट Pounded, कुट्टित Effectuated by pounding; पाक What has been cooked, पाकित Prepared by cooking, ready cooked. इम, by some called डिम, forms adjectives with अय Before, पश्चान् Behind, and अन्त End; as अग्रिम Foremost, पश्चिम Hindmost, hinder, western, and अन्तिम Last.

932. णेयक, viz. एयक with *augmentation* of the first vowel, forms adjectives, as in the following examples: हस्तिन् An elephant, हस्तेयक Belonging to an elephant, elephantine; यौवन Youth, यौवनेयक Youthful, juvenile; पुष्कल A great many, पौष्कलेयक Belonging to a multitude, multitudinous, कुण्डिन् That has sacrificial pits, कौण्डेयक Belonging to one who hath pits for burnt offerings; ग्राम A village, ग्रामेयक Relating to a village; नगरी A town, नागरेयक Belonging to a town; पुष्कर A species of lotus, पौष्करेयक Relating to a lotus; कुल A family, कौलेयक Belonging to a family, *met.* A dog; कुक्षि A side, कौक्षेयक Belonging to the side, *met.* A sword; शीर्षा The neck, शीर्षेयक Belonging to the neck, a necklace, &c.

933. उक्, viz. उक् with *augmentation* of the first vowel, forms the adjective काम्मुक Able to work, active, from कर्मन् Work. काम्मुकः A bow, and a bamboo. *Obs.* Some make the उ long.

934. म् forms adjectives, as in the following examples: पर्ण A leaf, पर्णम Leafy; तृण Grass, तृणम Grassy; वर्ण Clafs, genus, sort, complexion, colour, वर्णम Relating to clafs, &c. दल A leaf, दलम Full of leaves; जल Water, जलम Watery; नड A reed, नडम Reedy; बल Power, बलम Full of strength, powerful; स्वर्ण Gold, स्वर्णम From gold, abounding with gold.

935. र्भ forms adjectives from वलि A wrinkle, वनि A mole or freckle,

freckle, तुन्द Belly, and तुण्ड The mouth; as वलिम् Full of wrinkles, wrinkly, तुन्दिम् Having a large belly, &c. &c.

936. श forms derivatives from लोमन् and रोमन् Hair of the body (not of the head), ररु A certain animal of the deer species, हरि A lion, नरु A tree, कपि An ape, मणि A gem, बन्धु A friend or relation, वर्ण A colour, complexion (v. 933,) कर्क A word of many meanings, स्वन Sound, and बभु A kind of ferret; as लोमश and रोमश Hairy (body), मणिश Full of gems, &c. &c.

937. माकिन is used to denominate the place of growth when put after मूलक A radish, and वासुक A plant like Spinage; as मूलकमाकिन A radish field.

938. नि put before विड and विरीष forms निविड and निविरीष Having a flat nose, thick, impenetrable as a forest.

939. अव put before भ्रट, नाट, and टीट, forms with them अवभ्रट, अवनाट, and अवटीट Flat nosed.

940. चि, said to be substituted for नि, put before वक्, पिट, and किट, forms with them चिवक्, चिपिट, and चिकिट Flat nosed.

941. पेज and पिंज put after निल *Sesamum*, serve to denote barrenness in that plant; as निलपेज or निलपिंज Barren, or seedless *sesamum*.

942. मरीम, दूम, and सोढ, subjoined to अवि A sheep, form words with it denominating something belonging to that animal, as its milk; as अविमरीम Sheep's milk. *Obs.* म in these words may not be changed to ष, according to the general rule.

943. चुल्ल, चिल्ल, and पिल्ल, signifying wet, or weeping-eyed, are of uncertain derivation.

944. वि prefixed to शंकट, शाला, and कट, forms with them विशंकट

Great,

Great, विशाल Great, विशालः *m.* Name of a king, विशाला *f.* Name of a plant : विकट Awful, tremendous.

945. अव prefixed to कट and कुटार with them, forms अवकट, &c.

946. ट affixed to कर्म Work, forms कर्मट Active, industrious.

947. आल and आट put after वाक् Speech, with it form adjectives attributive of much bad or improper speaking ; as वाचाल, or वाचाट Who utters much bad language.

948. कल्प, देश्य, and देशीय affixed to nouns, with them form adjectives attributive of detraction, diminution, or imperfection ; as सर्वज्ञ Omniscient, सर्वज्ञकल्प Somewhat omniscient ; पटु Eloquent, पटुकल्प, पटुदेश्य, or पटुदेशीय Somewhat, eloquent ; कवि A poet, कविकल्प, कविदेश्य or कविदेशीय A sort of poet, a poetaster.

949. रूप affixed to a noun, with it forms an adjective attributive of excellence and respectability ; as वैयाकरण A grammarian, वैयाकरणरूप An excellent and respectable grammarian.

950. पाश subjoined to a word, forms with it an adjective attributive of inferiority ; as वैयाकरणपाश A poor or inferior grammarian ; भिषक् A physician, भिषक्पाश A bad physician.

951. चर, called चरट, put after a noun, with it forms an adjective attributive of some past event ; as दृष्ट Seen, दृष्टचर Before seen, or seen before ; आद्यचरी *f.* Before, or formerly rich.

952. लु subjoined to words in आ, forms adjectives attributive of possession ; as दया Mercy, दयालु Merciful ; श्रद्धा Faith, श्रद्धालु Faithful, कृपा Pity, compassion, कृपालु Compassionate, &c.

953. मयट, or मय, the ट being redundant, serves to form adjectives attributive of that of which a thing is chiefly made or consists ; as काष्ठ Wood,

Wood, काष्ठमय Composed of wood, wooden ; पलाश The *palāsa* tree, पलाशमय Made of the wood of the *palāsa* tree. ब्रीहि Rice, ब्रीहिमय Composed chiefly of rice ; यव Barley, यवमय Composed of barley ; तृण Grass, तृणमय Made of grass ; शर A reed or arrow, शरमय Made of reeds or arrows.

954. णेन्य (the ण् denotes *augmentation*) forms an adjective from समिध् Fire-wood ; as सामिधेन्य Relating to the fire-wood used in burning the offering. Fem. सामिधेनी.

955. अत forms adjectives with पंचन् Five, and दशन् Ten ; as पंचन Composed of five ; दशन Composed of ten.

956. त्रिन् (the उ is redundant) forms adjectives with numerals ending in शन्, शन्, and विंशति Twenty ; as त्रिंशिन् Composed of thirty, पंचदशिन् Composed of fifteen, विंशिन् Composed of twenty.

957. षण्, viz. ष with *augmentation* of the first vowel, forms adjectives with त्रपु Tin, and जतु Lac ; as त्रापुष Made of tin, and जानुष Made of lac.

958. लञ्, viz. ल with *augmentation*, forms an adjective with शमी A certain tree ; as शामील Made of *Samī* wood, शामीली मुक् f. A spoon made of that wood.

959. भिन् put after वाक् Speech, forms वाक्भिन् Loquacious, eloquent.

960. थ and षण् (ष with *augmentation*) put after मनु, form the derivatives मनुथ and मानुष, both signifying the offspring of *Manu*, viz. Man. Obs. When it is intended that the derivatives should imply any thing else belonging to *Manu*, अण् is used ; as मानवधर्मशास्त्रः The code of laws of *Manu*.

961. शाकट put after इक्षु A sugar cane, and जीरक The anise plant, forms

forms with them epithets of the field in which they respectively grow; as **इक्षुशाकट** A sugar-cane field, **जीरकशाकट** An anise field.

962. **धेय** may be affixed to **नामन्** A name, **रूप** A form, and **भाग** A part, portion, or share, without producing any change in their respective meanings; as **नामधेय** A name, &c.

963. **इत** subjoined to a word, forms with it an adjective attributive of possession; as **लजा** Shame, **लजितं** Possessed of shame, viz. ashamed. *Obs.* This is the same form as the participle **नी** with the prefix **इ**.

964. **दध्न्**, **द्वयस्**, and **मात्र**, put after words, form adjectives attributive of dimension; as **जानु** The knee, **जानुदध्न्** Up to the knees, **जानुदध्न् जलं** Water up to, or as high as the knees, viz. knee-deep; **नाभिदध्न् जलं** Water as high as the navel; **शिर** The head, **शिरो द्वयस् जलं** Water up to the head; **पुरुष** A man, **पुरुषमात्रं जलं** Water as high as a man.

Formation of the Degrees of Comparison and Intensity of Adjectives.

965. THE affixes which serve to form the degrees of comparison and intensity of adjectives, are **तर**, *nom.* **तरः** *m.* **तरा** *f.* **तरे** *n.* for the comparative, and **तम**, *nom.* **तमः** *m.* **तमा** *f.* **तमे** *n.* for the superlative. But, in addition to these, there are two others, which also serve to exalt the degree of intensity of the adjective to which they may be affixed. These are **ईयस्**, called **ईयस्**, *nom.* **ईयान्** *m.* **ईयसी** *f.* **ईयः** *n.* (See p. 72, **गरीयस्** declined), and **इष्ट**, *nom.* **इष्टः** *m.* **इष्टा** *f.* **इष्टं** *n.*

966. IN affixing **तर** and **तम** to any adjective, whether primitive or derivative, simple or compound, no alteration takes place in the crude word but that of orthography, unless it be a feminine ending in **ई** or **उ**, which may optionally be changed to **इ** or **उ**; or the final **बे** **न्**, which

which is dropped; or the स् of the affix वसु, which becomes त्, Examples. कृष्ण Black, कृष्णतर Blacker, or very black, कृष्णतम Exceedingly black, or blackest; शुक्ल White, शुक्लतर Whiter, or very white, शुक्लतम Whitest, or exceedingly white; श्री f. Fortunate, श्रितर or श्रितर More fortunate, श्रितम or श्रितम Most fortunate; वामोरु Having well formed thighs (a woman), वामोरुतर or वामोरुतर Having finer or very fine thighs, वामोरुतम or वामोरुतम Having the finest thighs; विद्वस् Learned, विद्वतर More learned, विद्वतम Most learned; युवन् Young, युवतर Younger, युवतम Youngest; मतिमन् Intelligent, मतिमतर More intelligent, मतिमतम Most intelligent; मेधाविन् Of a good capacity, capable, मेधाविनर More capable, मेधावितम Most capable; &c. &c.

967. WHEN ईयस् and इष्ट are applied to words formed with the terminations मन्, वन्, and त्, the latter are dropped. If the crude noun has more vowels than one, the last, being the final, is dropped before these affixes. Examples: मतिमन् Intelligent, मतीयस् and मतिष्ट Very intelligent; मेधाविन् Capable, मेधीयस् and मेधिष्ट Very or more capable, most capable; लघु Light, लघीयस् and लघिष्ट More, or very light, the lightest; कर्तृ A maker or doer, करीयस् and करिष्ट A very great maker or doer; &c.

968. IN the following table the primitive adjective undergoes an anomalous change before the affixes ईयस् and इष्ट; but it may be also regularly formed with तर and तम.

Primitives. Substitutes. Degrees of Comparison, &c.

बाढ Thick, solid,	साध	सादीयस्	सादिष्ट
स्थूल Gross,	स्थव	स्थवीयस्	स्थविष्ट

अन्तिक

अन्तिक Near,	नेद	नेदीयस्	नेदिष्ठ
दूर Far, distant,	दव	दवीयस्	दविष्ठ
युवन् Young,	यव	यवीयस्	यविष्ठ
Ditto,	कण	कणीयस्	कणिष्ठ
क्षिप्र Quick,	क्षेप	क्षेपीयस्	क्षेपिष्ठ
क्षुद्र Small,	क्षोद	क्षोदीयस्	क्षोदिष्ठ
प्रिय Favourite,	प्र	प्रेयस्	प्रेष्ठ
स्थिर Steadfast,	स्थ	स्थेयस्	स्थेष्ठ
स्फिर Sworn,	स्फ	स्फेयस्	स्फेष्ठ
उर Large,	वर	वरीयस्	वरिष्ठ
गुरु Heavy, grave,	गर	गरीयस्	गरिष्ठ
बहुल Abundant,	बंह	बंहीयस्	बंहिष्ठ
तृप्त Satiated	त्रप	त्रपीयस्	त्रपिष्ठ
दीर्घ Long,	द्राघ	द्राघीयस्	द्राघिष्ठ
ह्रस्व Short,	ह्रम	ह्रमीयस्	ह्रमिष्ठ
वृद्ध Old, aged,	वर्ष	वर्षीयस्	वर्षिष्ठ
Ditto,	ज्या	ज्यायस्	ज्येष्ठ
वन्दारक्त Reputable,	वृन्द	वृन्दीयस्	वृन्दिष्ठ
प्रशस्य Good,	श्र	श्रेयस्	श्रेष्ठ
Ditto,	ज्या	ज्यायस्	ज्येष्ठ
पृथु Broad,	प्रथ	प्रथीयस्	प्रथिष्ठ
मृदु Soft,	मृद	मृदीयस्	मृदिष्ठ
कृष Lean,	क्रष	क्रषीयस्	क्रषिष्ठ
भृश Much,	भ्रश	भ्रशीयस्	भ्रशिष्ठ
दृढ Tight,	द्रढ	द्रढीयस्	द्रढिष्ठ
परिवृह Excellent,	परिवृह	परिवृहीयस्	परिवृहिष्ठ
अल्प Little, small,	कण	कणीयस्	कणिष्ठ
बहु Much, many, anomalously forms		भूयस्	भूयिष्ठ.

Obs. Words formed with *द्वयस्म* are often used to discriminate or select one from two; as *तोयोश्चेयान्* *m.* The best of those two; and *इष्ट* One of many; as *तेषां श्रेष्ठः* *m.* The best of them all.

969. FROM the interrogative pronoun *किं* What? the relative *यद्* What, and the demonstrative *तद्*, That; also from *एक* One, and *अन्य* Other, are formed *कतर* and *कतम* Which? *यतर* and *यतम* Which? *ततर* and *ततम* That, *एकतर* and *एकतम* One, *अन्यतर* and *अन्यतम* Either, by affixing *उतर* and *उतम*. The *इ* is servile to denote that the last vowel of the primitive, with the following consonant, if there be any, must be dropped. Those in *उतर* serve to distinguish one of two, and those in *उतम* One of many; as *कतरो भवतो कण्वः* Which of you two, Sirs, is *Kanwa*? *भवतां कतमो ब्राह्मणः* Of all you gentlemen which is a *Brahmān*? *तेषां यतमोः ब्राह्मणः ततमो गच्छतु* Of them all, let him go who is a *Brahmān*; *तोयोरेकतरः* Of those two, one; *तेषामेकतमः* Of them all, one; *तोयोरन्यतरः* Of these two, either; *तेषामन्यतमः* Of them all, either. See p. 108, r. 121.

Numerals.

970. THE cardinal numbers in their crude state, and which may be considered as primitive words, are as follows: *एक* One, *द्वि* Two, *त्रि* Three, *चतुर्* Four, *पञ्च* Five, *षष्* Six, *सप्त* Seven, *अष्ट* Eight, *नव* Nine, and *दश* Ten. *एकादश* Eleven, *द्वादश* Twelve, *त्रयदश* Thirteen, *चतुर्दश* Fourteen, *पञ्चदश* Fifteen, *षडश* Sixteen, *सप्तदश* Seventeen, *अष्टादश* Eighteen, *नवदश*, or what is more common, *उनविंशति* (less twenty) Nineteen, and *विंशति* Twenty. *एकविंशति* Twenty-one, *द्विविंशति* Twenty-two, *त्रयविंशति* Twenty-three, *चतुर्विंशति* Twenty-four, *पञ्चविंशति* Twenty-five, *अष्टाविंशति* Twenty-

Twenty-eight, **उनत्रिंशत्** One less than thirty, viz. Twenty-nine, and **त्रिंशत्** Thirty. **एकत्रिंशत्** Thirty-one, **द्वात्रिंशत्** Thirty-two, **चतुस्त्रिंशत्** Thirty-four, **पंचत्रिंशत्** Thirty-five, &c. **नवविंशत्** or **उनचत्वारिंशत्** Thirty-nine, and **चत्वारिंशत्** Forty, **एकचत्वारिंशत्** Forty-one, &c. and **पंचाशत्** Fifty. **एकपंचाशत्** Fifty-one, &c. and **षष्टि** Sixty. **एकषष्टि** Sixty-one, &c. and **सप्तति** Seventy. **एकसप्तति** Seventy-one, &c. and **अशीति** Eighty. **एकाशीति** Eighty-one, &c. and **नवति** Ninety. **एकनवति** Ninety-one, &c. and **शत** A hundred, **सहस्र** A thousand, **अयुत** Ten thousand, **लक्ष** A hundred thousand, **नियुत** A million, **कोटि** Ten million, **अर्बुद** A hundred million, **महार्बुद** A thousand million, **पद्म** Ten thousand million, **महापद्म** A hundred thousand millions, **खर्व्व** A billion, **महाखर्व्व** Ten billions, **शंख** A hundred billions, **महाशंख** A thousand billions, **हाहा** Ten thousand billions, **महाहाहा** A hundred thousand billions, **धुन** A trillion, **महाधुन** Ten trillions, **अक्षौहिनी** A hundred trillions, and **महाक्षौहिनी** A thousand trillions.

971. THE ordinal numbers are deduced from the cardinals according to the following rules: **एक** One, substitutes **अयम**, **प्रथम**, or **आदिम** First, for its cardinal. **द्वि** Two, makes **द्वितीय** Second, and **त्रि** Three, **तृतीय** Third, by affixing **इय**, and substituting **ञ्** for the **रि** of **त्रि**. **चतुर्** Four, adds **थ**, and makes **चतुर्थ** Fourth, and, irregularly, **तुर्थ** and **नुरिय**. **षष्** Six, also takes **थ**, and makes **षष्ठ** Sixth. All the ordinals, from **पंचन्** Five, to **दशन्** Ten, which end in **न्**, form their ordinals in **म**; as **पंचम** Fifth, **सप्तम** Seventh, **अष्टम** Eighth, **नवम** Ninth, and **दशम** Tenth. From **एकादशन्** Eleven, to **नवदशन्** Nineteen, inclusive, the ordinals are the same as the cardinals, dropping the final **न्**; as **एकादश** Eleventh, **द्वादश** Twelfth, **त्रयदश** Thirteenth, **चतुर्दश** Fourteenth, **पंचदश** Fifteenth, **षडश** Sixteenth, **सप्तदश** Seventeenth,

teenth, अष्टादश Eighteenth, and नवदश Nineteenth. From उनविंशति Nineteen, to नवनवति Ninety-nine, the ordinals are formed either by affixing तम, or by dropping the last consonant with the following vowel, if any; as उनविंशतितम, or उनविंश Nineteenth; विंशतितम or विंश Twentieth; त्रिंशतम or त्रिंश Thirtieth, चत्वारिंशतम or चत्वारिंश Fortieth, पंचाशतम or पंचाश Fifthieth; उनषष्टितम or उनषष्ट Fifty-ninth, &c. But, according to some, numbers composed of even tens, from षष्टि to नवति, always require तम: as षष्टितम Sixtieth, सप्ततितम Seventieth, अशीतितम Eightieth, and नवतितम Ninetieth. Otherwise एकषष्टितम and एकषष्ट Sixty-first, &c., &c. All numbers, from one hundred upwards, constantly take तम; as शततम Hundredth, एकशततम Hundred and first, &c.

Abstract Substantives.

972. ABSTRACT noun substantives are formed from other words by subjoining to them the affixes ता, त्व, यण्, इमन्, and अण्. Of these, ता makes feminines, त्व neuters, इमन् masculines, and यण् and अण् for the most part neuters. Words thus formed denote the substantive nature, quality, being, state, rank, office, and the like, of their primitives, and are similar to English nouns ending in *ness, hood, itude, ence, ity, ment, dom, ship, &c.*

973. IN affixing इमन् (*nom. इमा m.*) the first vowel being ऋ, standing between two consonants, the latter not being double, is changed to रू; as पथु Broad, प्रथिमन् Broadness; मृदु Soft, मृदिमन् Softness; दृढ Tight, दृढिमन् Tightness; भृश Excessive, भृशिमन् Excessiveness; कृश Thin, lean, कृशिमन् Thinness, leanness; वृढ and परिवृढ Large, वृढिमन् and परिवृढिमन् Largeness; &c. But ऋजु Straight, makes ऋजिमन्

अजिमन् Straightness, and कृष्ण Black, कृष्णिमन् Blackness. The abstract nouns formed with the following words by affixing इमन् are anomalous: गुरु Heavy, grave, गरिमन् Heaviness, gravity; बहु Many, much, भूमन्, *nom.* भूमा *m.* Abundance; प्रिय Dear, precious, beloved, favourite, प्रेमन् Favour, kindness, *nom.* प्रेमा *m.*

974. ता, त्व, अण्, or इमन्, form abstract substantives from पृथु Broad, मृदु Soft, तनु Small, महन् Great, गुरु Heavy, grave, लघु Light, प्रिय Dear, precious, favourite, beloved, क्षिप्र Quick, क्षुद्र Small, little, mean, दीर्घ Long, बहु Much, many, बहुल Abundant, पटु Clever, expert, उरु Large, साधु Good, वणु Passionate, खणु Broken, अकिंचन Having nothing, destitute, बाल An infant, child, पाक Dressing food, बत्स A calf, मन्द Bad, dull, stupid, स्वादु Pleasant, agreeable, ऋजु Straight, ह्रस्व Short, and आशु Quick, speedy, swift; as पृथुता, पृथुत्व, पार्थिव, or प्रथिमन् (v. r. 973) Broadness; पटुता, पटुत्व, पानव, or पटिमन् Cleverness, expertness; बहुता, बहुत्व, बाह्व or भूमन्, (v. r. 973); &c. &c.

975. THE following words form their abstract substantives in either ता, त्व, यण्, or इमन्; viz. दृढ Tight, वृढ and परिवृढ Large. दृश Like, भृश Excessive, कृश Thin, lean, meager, अम्ल Sour, acid, लवण Salt, उपेन्द्र A title of *Vishnu*, शीत Cold, उष्म Hot, warm, जड Cold, inert, stupid, वधिर Deaf, मूर्ख Foolish, stupid, मुख Dumb, पण्डित Learned, मधुर Sweet, वज्र Severe, निपान Fallen, विलाभ Unattaining, विशारद Experienced, clever, expert, विमति Of a different mind or opinion, समान Same, equal, सम्मति Of the same mind or opinion, and सम्मनस् With the mind entirely devoted; to which may be added attributives of colours, such as शुक्ल White, कृष्ण Black, लोहित Red, &c. &c. Examples. दृढता, दृढत्व, दृढी or दृढिमन् (v. r. 973) Tightness; भृशता,

भृशता, भृशत्व, भाश्य, or भृशिमन् Excessiveness, &c. &c. कृष्णता, कृष्णत्व, काष्ण्य, or कृष्णिमन् (v. r. 978.) Blackness.

976. THE following, with a great many other words, form their abstract substantives in ना, त्व, or यण्, to express their nature, quality, office, and the like; as ब्राह्मण A *Brahmān*, ब्राह्मणता, ब्राह्मणत्व or ब्राह्मण्य Brahmanhood; मानव Man, मानवता, मानवत्व, मानव्य Humanity, manhood; चौर A thief, चौरता, चौरत्व, चौर्य Theft; कवि A poet, कविता, कवित्व, काव्य Poetry; राजन् A king, a *Rājā*, राजता, राजत्व, राज्य Kingship, royalty, sovereignty, empire, dominion, government, kingdom, reign, Rajaship, &c. कुशल Able, capable, कुशलता, कुशलत्व, कौशल्य Ability, capability; निपुन Clever, expert, निपुनता, निपुनत्व, नैपुण्य Cleverness, expertness; पिशुन Malignant, slanderous, पिशुनता, पिशुनत्व, पैशुन्य Malignancy, slanderousness; चपल Unsteady, fickle, चपलता, चपलत्व, चापल्य Unsteadiness, fickleness; &c. &c. Almost any word attributive of some quality, may occasionally form abstract substantives in ना, त्व, or यण्.

977. THE abstracts of मित्र A friend, अनुपूर्व Successive, gradual, यथाकाम Optional, समय All, उचित Fit, proper, and रुद्र A name of *Siva*, passionate, may be formed with either ना, त्व, or यण्, and those in यण् are occasionally either neuter or feminine; as मित्रता, मित्रत्व, मैत्र्यं *n.* or मैत्री *f.* Friendship; &c.

978. अर्हन् Worthy, forms its abstract in यण्, in either the masculine or feminine gender, and assumes न् before the final न्; as आर्हन्त्यः *m.* or आर्हन्ती *f.* Worthiness.

979. दूत A messenger, an ambassador, and वणिज् A trader or merchant, form abstract substantives in यण् or य; that is, augment the first vowel, or not; as दौत्य or दूत्य The office, or duty performed by a messenger

messenger or ambassador; वाणिज्य or वणिज्य The occupation of a merchant: trade, commerce, traffic.

980. मखि A friend, makes मखय Friendship, or a friendly act, by affixing य; and it may also take ना and त्व.

981. स्नेन A thief, drops its final, takes य, and makes स्नेय; or affixes यण्, and makes स्नेन्य Theft, thievery: the being a thief, or the act of stealing. It may also make स्नेनता or स्नेनत्व.

982. COMPOUND words ending in पति A master, a chief, and पुरोहित A domestic priest to a great man, form their abstracts in यण्; as सेनापति The chief or general of an army, सेनापत्यं *n.* The office of a general, the command of an army, generalship; पुरोहित्यं *n.* The priestly office.

983. कपि A monkey, and शानि A kinsman, or relation, form abstract nouns in ह्यण्; as कापेयं *n.* The nature or action of a monkey; जानेय Relationship, or the act of a relation.

984. अण्. The following words form similar abstracts by affixing अण्:—Words denominating animals; as अश्व A horse, आश्व The nature or action of a horse; श्वन् A dog, शौव Caninefess; उष्ट्र A camel, जौष्ट्र The nature or action of a camel, &c. &c. — Words implying a particular age, with compounds ending in हायन A year; as कुमार A youth arrived at ten years of age, कौमारं *n.* The stage of youth, or the action of youth; द्विहायन Two years, द्वेहायनं *n.* The state of being two years old; &c. — The words युवन् Young, कुतूहल Merry, मध्यस्थ Standing in the middle, सुभ्रातृ A good brother, दुर्भ्रातृ A bad brother, युव Young, पुरुष Man, चपल Fickle, पिशुन Malignant, slanderous, भ्रातृ A brother, सुहृन् Good hearted, friendly, दुहृन् Bad hearted, unfriendly, यजमान Presenting an offering, स्थविर Old

Old, aged, कुण्डल An ear-ring, श्रवण The ear, कमण्डलु A small water-pot carried by mendicants, often formed of a gourd, सुत्नी A good woman, दुत्नी A bad woman, कुत्नी An ugly woman, वयल One of the lowest cast, परित्राजक A wandering pilgrim, सबलचारिन् A fellow student, अनृशंस Humane, not cruel, क्षेत्रज्ञ The soul, the holy spirit; &c. as यौवनं Youth, youthfulness, the state or action of youth; कौतूहल Hilarity, merriment, gaiety; सौभ्रात्र The state or action of a good brother, good brotherhood; पौरुष Manhood, &c. &c. — Also the following: — उद्गातृ A chanter of the *Sāma Veda*, औद्गात्र The nature or office of a chanter of the *Sāma Veda*; उन्नेतृ An uplifter, औन्नेत्र The nature or duty of one whose office is to raise up, प्रशासन् A ruler, प्राशास Government; होतृ An officer whose duty it is to make oblations, होत्र The office of a *Hōtri*; भर्तृ A nourisher, भार्त्र The nature or office of a nourisher; सुष्ठु Good, सोष्ठव Goodness; दुष्ठु Bad, दोष्ठव Badness; प्रतिहन्तृ A revenger, who strikes again, avenger, प्रातिहन्त्र The nature or act of a revenger, &c. Vengeance; &c. अण्, generally speaking, may be applied to form the abstract substantives of words ending in any simple vowel but अ or आ, provided the preceding vowel in the word be *light*, that is, not long either by nature or position; as गुरु Heavy, गौरवं *n.* Heaviness, gravity; शुचि Pure, शौचं *n.* Purity; लघु Light, लाघवं *n.* Lightness, levity; मुनि A silent philosopher, मौनं Silence; &c.

985. भौत्रिय One acquainted with the *Veda* and its members (वेदांगानि), forms its abstract in अण्, but drops its final इय; as भौत्रं *n.* The office, or duty of such a person.

986. अकण्. Words of many vowels, with a penultimate य preceded by a *heavy* vowel (long by nature or position), form abstracts in अकण्; as रमनीय Delightful, रामनीयवं *n.* Delightfulness; आचार्य A master,

master, tutor, **आचार्यकं** *n.* The office of a master or tutor, &c. If the preceding vowel to the penultimate **यू** be *light*, or the word contain not more than two tenths, the abstract will be in **ता** or **त्व**; as **क्षत्रिय** A *Kshatriya*, **क्षत्रियत्व** or **क्षत्रियता** The nature, office, or duty of one of that tribe; **कार्य** What is to be done, business, affair; **कार्यता** or **कार्यत्व** The state, being, or nature of what is to be done; necessity, &c. The following words also form abstracts in **अकण**; **मनज** Agreeable, **अभिरूप** Beautiful, comely, **अमुथकुल** His family, **अमुथपुत्र** His son, **इन्द्रम्** Verbe, **मेधा** Understanding, capacity, **कुलपुत्र** A son of family, a lawful or legitimate offspring, **इन्द्र** Name of a divinity, **श्रौत्रिय** One learned in the *Veda*, **चौर** A thief, **धूर्त** Crafty, knavish, **युवन्** Young, juvenile, **विश्वदेव** A divinity of a particular order so called, **अवश्य** Certain, inevitable, **ग्रामपुत्र** A village child, viz. a bastard, **परपुत्र** Offspring of a stranger, **ग्रामघण्ट** A village or town bull, **ग्रामकुमार** A village boy, i. e. illegitimate, **बहुल** Much, many, abundant, **महाय** A companion or assistant, **मनुष्य** Man, human, **प्रिय** Dear, beloved, **कुशल** Capable, and **वृद्ध** Old; as **मानसक** Agreeableness; **कोलपुत्रक** Respectability of family, legitimacy; **यौवक** Juvenility, youthfulness; **चौरक** Thieviness; **आवश्यक** Certainty, inevitability, &c. &c.

987. COMPOUND words of the first class, called **इन्द्र**, form abstract nouns of the feminine gender in **इकण**; as **पितापुत्रौ** Father and son, **पैतापुत्रिका** *f.* The office or duty of father and son; **कुशकाशौ** Water and grass, **कोशकाशिका** *f.* The nature or use of water and grass, (**कुश**, in its common acceptation, means a species of grass esteemed holy); **शिक्षोपाध्यायौ** Scholar and master, **शैक्षोपाध्यायिका** *f.* The office or duty of master and scholar; &c.

988. ABSTRACT nouns denoting the office of certain priests called

Ritwiks,

Ritviks, who officiate at a sacrifice, are formed by affixing **इय** to their particular titles; as **अष्टावाक्** The title of a priest who reads a certain portion of the *Sāma Vēda* called **अष्टा**, **अष्टावाकीयं** *n.* The office of such a priest; **मित्रवरुण** A priest who offers to *Mitra*, the sun, and *Vāruna*, the ocean, **मित्रवरणीयं** *n.* The office of such a priest, &c. But **ब्रह्मन्** The title of a particular priest who attends at a sacrifice and kindles the holy fire, forms its abstract in **त्वं**; as **ब्रह्मत्वं** *n.* The office of such a priest.

Of Collective Substantives.

989. NOUNS expressive of multitudes, though they themselves be singular, are formed from their primitive words by subjoining sundry of the foregoing affixes.

990. **अण्**, viz. **अ** with *augmentation* of the first vowel, may be affixed to almost any word to form a collective; as **युवती** *f.* A young woman, **यौवनं** *n.* or **यौवनं** *n.* A multitude of young women collectively; **काक** A crow, **काकं** *n.* Crows collectively; **मयूर** A peacock, **मायूरं** *n.* A number of peacocks; **क्षेत्र** A field, **क्षेत्रं** *n.* The fields collectively.

991. **अश्व** A horse, affixes either **अण्** or **इय**; as **आश्वं** *n.* or **अश्वीयं** *n.* The horses collectively, a troop of horse, the horse.

992. **पर्शु** A rib, makes **पार्श्वं** *n.* The ribs collectively, the side.

993. **अकण्** forms collectives with the following words, and with most patronymics: as **राजन्य** One of the noble order of *Kshatriyas*, **राजन्यकं** *n.* The nobles collectively, the nobility; **उक्षन्** A bull, **ओक्षकं** A herd of bulls. So from **उष्ट्र** A camel, **उरभ** A sheep, **अज** A goat, **वत्स** A calf, **मनुष्य** A man, **राजपुत्र** The offspring of a king, **वृद्ध** Old, an old man, &c.

994. वेदार A field, forms its collective in यण् or अकण्, and makes वेदार्यं *n.* or वेदारिकं *n.* The fields collectively.

995. गणिक्य A harlot, takes यण् and makes गणिक्यं *n.* The common women collectively.

996. केश Hair of the head, makes केश्यं *n.* with यण् or केशिकं *n.* with इकण्. धेनु A milch cow, and हस्तिन् An elephant, take कण्, and make धेनुकं *n.* A herd of milch cows; गौधेनुकं *n.* A herd of milch and other cows; हास्तिकं *n.* Elephants collectively, A herd of elephants.

997 THE names of inanimate things, and कवचिन् A man in armour, form collectives in इकण्; as अपूप A sort of cake, अपूपिकं *n.* All the cakes, the pastry; वेदार A field, वेदारिकं *n.* The fields collectively; कावचिकं The men in armour; &c.

998. अहन् A day, takes ईन् and makes अहीनं *n.* A period of many days.

999. य serves to form collectives subjoined to ब्राह्मण A *Brahmān*, मानव A man, वाउव A fire said to exist at the bottom of the sea, and पृष्ठ The back; as ब्राह्मण्यं *n.* A fraternity of *Brahmāns*; वाउयं All the sub-marine fires collectively; &c.

1000. पुरुष A man, a male, makes पौरुषेयं The males collectively, by affixing एयण्.

1001. य affixed to the following words, forms collectives of the feminine gender; as पाश A rope, पाश्या *f.* The ropes collectively; तृण Grass, तृण्या *f.* A collection of grass; धूम Smoke, धूम्या *f.* A quantity of smoke. So from हल A plough, वान The wind, वन A forest, or water, अंगार A coal, नड or नल A reed, पोटगण A species of grass or reed, घोट

पोटा A hermaphrodite, पिटक A sort of basket, गल The neck, खल A bad man, a threshing floor, गो A cow, and रथ A chariot.

1002. ना forms feminine collectives with जन A person, a human being, बन्धु A kinsman, a relation, गज An elephant, ग्राम A village, and सहाय An assistant or companion; as जनता *f.* The people collectively; बन्धुता Relations collectively, ग्रामता A number of villages, &c.

1003. WORDS signifying the lotus or water-lily, such as पद्म, नलिन, कमल, पुष्कर, &c. form collectives in इन्, which are feminine; as पद्मिनी *f.* पुष्करिणी *f.* &c. A collection of water-lilies. खल A threshing-floor, हल A plough, and उलूक An owl, may also make feminines with इन्; हलिनी *f.* A number of ploughs, &c.

1004. गो A cow, makes गोत्रा *f.* A herd of cows; रथ A chariot, रथकड्या *f.* A number of chariots; वान Wind, and वातूलं *n.* All the winds, by affixing त्रा, कड्य, and उल.

Miscellaneous Substantives.

1005. महः *m.* and मही *f.* put after पितृ (*nom.* पिता) A father, and मानृ (*nom.* माता) A mother, with them form words signifying paternal and maternal grandfather and grandmother; as पितामहः *m.* Father's father; मानामहः Mother's father; पितामही *f.* Father's mother; मानामही Mother's mother. When प्र is prefixed to either of these terms it is thrown back one degree; as प्रपितामह A great grandfather by the father's side.

1006. पितृभ्रा A father's brother, or paternal uncle, from पितृ A father, and भ्रातृभ्रा A brother's child, also an enemy, from भ्रातृ A brother, are formed with the affix भ्रा. मानुल A mother's brother or maternal uncle, is derived from मानृ A mother, with उल subjoined.

1007. स्त्री A female, and पुंस् A male, form nouns in नञ्, तज्, and त्व्; as स्त्रैणं, स्त्रोता, स्त्रीत्वं Feminality, effeminacy, woman-kind, &c. पुंस्नं, पुंस्ना, पुंस्त्वं Manhood, virility, mankind.

1008. सप्तपद Seven steps, forms an abstract by affixing ईन; as सप्तपदीनं The state of seven steps, *met.* intimacy, the advance of seven steps taken by a bride to meet the bridegroom.

1009. गोष्ठ put after the name of an animal, denotes the stall or place where it is kept; as गोगोष्ठ A cow-stall or house; अश्वगोष्ठ A stable or horse-stall.

1010. गौयुग put after the name of an animal, signifies a pair, or couple; as गोगौयुग A pair or couple of cows; महिष गौयुग A pair of buffaloes. In like manner षड्गव means a set of six; as गोषड्गव A set of six cows; महिषषड्गव A set of six buffaloes.

1011. र and नर affixed to certain words, serve to depreciate; as शुण्डा A distillery, शुण्डार A bad distillery; कुटी A house, कुटीर A sorry cottage; शमी A certain tree, शमीर A small *Samī* tree. नर forms the following: उक्ष A bull, उक्षनरी f. A cow next kin to a bull, viz. has left off calving; वत्स A calf, वत्सनरी f. A sort of calf, i. e. a heifer; अश्व A horse, अश्वनर A sort of horse, a mule; ऋषभ A bull, ऋषभनर A sorry ox that will not carry; कासू A spear, कासूनरी A sort of spear, a small spear; &c.

1012. कुन put after a word denotes cooking; as पीलुकुन The dressing of *Pilu* fruit; &c.

1013. कट affixed to अलावु Pumpkin (seed), निल *Sesamum* (seed), उमा Lint (seed), भंगा Cotton (seed), means the foulness or dust of it; as निलकट The dust of *Sesamum* seed; भंगाकट The dust of cotton; उमाकट The dust of lint or flax; &c.

1014. नैल

1014. नैल affixed to the name of any thing, means the oil of it; निलनैल *Sesamum* oil, &c.

1015. जाह affixed to any word denotes the root, or part whence it issues; as नखजाह The root of the nail; केसजाह The root of the hair; पुच्छजाह The root of the tail; &c.

1016. नि affixed to the word पक्ष A wing, a fortnight, denotes the root or commencement; as पक्षनि The root of a wing, or the first day of a lunar fortnight, after the full or change.

1017. शृङ्खलक A young elephant, is formed from शृङ्खल A chain, by affixing क.

1018. कट affixed to the prepositions वि, नि, सं, प्र, and उन्, forms substantives of various meanings; as विकट Horror, frightful; निकट Vicinity; प्रकट Publicity; संकट Danger, vexation; उत्कट Surprise.

1019. णीन subjoined to कुप A well, forms the noun कौपीन A hollownelf below the hip; a strip of cloth worn by beggars and the like.

1020. इन्, though properly an adjective affix, is often used substantively in forming the names of persons and things. Put after हस्त and कर A hand, and दन्त A tooth, it forms three common names for the elephant, viz. हस्तिन्; करिन्, and दन्तिन्. Affixed to वर्ण A sect, class, colour, it makes वर्णिन् A pilgrim of a high cast. Subjoined to the names of water-lilies, and a few other plants, it serves to form feminine nouns denoting the place where they abound; as from पुष्कर, पद्म, उत्पल, कुमुद all names of water-lilies, are derived पुष्करिणी. A piece of water where the lotus grows; &c. So from नड or नल A reed, is derived नडिनी or नलिनी A place abounding with reeds; &c.

1021. वतु, like इन्, is also used to form proper names in the feminine gender, denoting the places where the things expressed by the primitive

tive words, are produced or abound; as पद्म A lotus, पद्मावती *f.* A place abounding with water-lilies; शर A species of reed of which they make arrows, शरावती *f.* A place abounding with such reeds. *Obs.* The final of the primitive is made long. Similar derivatives may be formed from the following words: धूम Smoke, कुश A species of holy grass, बभ्रु A bamboo, मृग A deer, अमर An immortal, अमरावती The city of the immortals; वीरण A certain root, मशक A gnat, उडुम्बर A certain tree, पुष्कर A lotus, water, अहि A serpent, मुनि A silent sage, कपि A monkey, शृषि A sage, and अलि A bee.

1022. शाकट and शाकिन, put after the name of a thing, forms with it a compound, denoting the place of its production; as इक्षुशाकट *n.* A plantation of sugar-canes; तिलशाकिन *n.* A *sesamum* field.

1023. THE affix वतु, वान् *m.* वती *f.* वत् *n.* in forming denominatives, put substantively with अस्थि A bone, चक्र A wheel, कक्ष Under the arm, and उदक् Water, requires these primitives to undergo the changes seen in the following examples: अक्षीवान् *m.* The knee; चक्रीवान् *m.* An ass; कक्षीवान् *m.* The name of a certain sage; and उदन्वान् *m.* The sea. चर्मन् Leather, does not lose its final before वतु, and makes चर्मन्वती *f.* A plantain fruit, and the name of a certain river. From लवण Salt, is derived लवन्वती *f.* A certain town.

1024. विषुवत् or विषुवन् *n.* The day of the equinox, they say, is derived from विष्वच् Universal.

1025. ज्योत्स्ना *f.* Moon-shine; is derived from जोतिस् A star, or its appearance, by dropping the इ of the latter, and subjoining न्.

1026. The following words are formed with the affix र्: नगर A town, from नग A hill; खर An ass, from ख The atmosphere; कुंजर and सिन्धुर An elephant, from कुंज A tooth, and सिन्धु The sea.
नमिस्

तमिन् being substituted for तमम् Darkness, and र subjoined, forms तमिन्ना f. A dark night.

1027. म affixed to द्रु A tree, makes द्रुम A tree.

1028. गाण्डी or गाण्डि The good quality of a bow, they say, is derived from गाण्डिव or गाण्डीव The name of the famous bow of Arjuna. अजगव The bow of Siva, comes from अजक A title of Brahmā, Vishnu, or Siva, अर्णव The sea, they derive from अर्णस् Water, by substituting व for स्. रजस्वला A woman at a certain season, कृषोबल A ploughman, or husbandman, आसुतीबल A distiller, दन्ताबल An elephant, and शिखाबल A peacock, are respectively derived from रजस् Dust, कृषि Tillage, आसुति Distillation, दन्त A tooth, and शिखा A crest or top-knot, with बल affixed, and the final of such as end in इ made ई.

1029. NOUNS ending in मन् or म, are formed into derivative epithets by affixing इन्; as दाम A rope or snare, दामिनी f. A coquet, सोम The moon, सोमिनी f. A proper name.

1030. THE following miscellaneous nouns are formed by the affix कः हिरण्यक The desire of gold, from हिरण्य Gold; धनक The desire of wealth, from धन Wealth; अनुक Skill, and skilful, from अनु After; or, according to some, अणुक, from अण् A particle; उष्णक Hot (season), from उष्ण Hot; शीतक Cold (season), from शीत Cold; प्रियक A species of deer, from प्रिय Dear, beloved, that for which one has affection; चित्रक That has spots, or is painted, a certain species of deer, from चित्र Motley, curiously marked or painted; गुह्यकाः m. p. A race of spirits, from गुह्य Private, secret; गोलक One born of a widow by a gallant, from गोल A globe or sphere; कुब्जक A certain tree, from कुब्ज Hump-backed; पुत्रक One treated as a man's own child, from पुत्र A son; शून्यक A destitute man, from शून्य Void, empty; स्नानक One who

who is in the habit of performing ablutions, from स्नात Bathed; वहति *f.* An upper garment or mantle, from वहती Great; अंश A part, अंशक A partner.

1031. द्रव्य A thing, substance, they derive from द्रु A tree; माक्षिन् A witness, from स With, and अक्ष Eye, with दन् subjoined; इन्द्रिय An organ of action or sensation, from इन्द्र, with इय affixed. उपत्यका *f.* Land situated at the foot of a mountain, is formed by affixing त्यक् to उप near; and अधित्यका *f.* Land situated on a mountain, by subjoining the same termination to अधि Upon or over. वाचिकं *n.* A message, comes from वाच् A word, by subjoining इक्; and कार्म्मणं A preparatory action upon some great occasion, from कर्म्म Work, with इक् affixed. श्रोत्र The body, from श्रोत्र The ear; कार्ष्ण A black antelope, from कृष्ण Black; and ओषध A medicine, from ओषधि An herb, or that genus of plants which lives only till it has ripened its fruit; with अण् affixed. धेनुष्या *f.* A cow held as a pledge, from धेनु A milch cow, with स्य affixed.

CHAPTER VIII.

INDECLINABLE WORDS.

1032. **U**NDER this head will be found every species of indeclinable words, including adverbs, conjunctions, prepositions, interjections, aptotes, and expletives.

Indeclinable Words formed with Affixes.

1033. चि is a term used when certain declinable words, put in construction with the auxiliary verbs कृ, भू, or अस्, are made indeclinable, to attribute a new nature or quality to a thing; as to make, become, or be white. If the final of the primitive word be अ or आ, it is changed to ई; if इ to ई; if उ to ऊ; and if ऋ to री. अरुस् An ulcer or sore, मनस् The mind, चक्षुस् An eye, चेतस् Sensation, रजस् Dust, and रहन् A private place, drop the final स, and the preceding vowel being अ, becomes ई, and being उ it becomes ऊ. Examples. कृष्ण Black, कृष्णी करोति He makes black; गंगा Ganges, गङ्गा भवति It becomes the Ganges; शुचि Pure, शुची स्यात् It shall be pure; लघु Light, लघू करोति He makes light; मातृ A mother, मात्री भवति सा She becomes a mother; सुमनस् A good mind, सुमनी भवति He becomes of a good mind; अरुस् An ulcer, अरु करोति It makes an ulcer; &c.

1034. सान् put after a word, in composition with an auxiliary verb, denotes a total change of something into the thing expressed by that word;

as भस्म Ashes, भस्ममान् To ashes. काष्ठं भस्ममान् करोति कृत्स्नं He changes the whole of the wood to ashes. So जलमान् To water, &c. मान् also denotes subjection or subserviency; as राजमान् Subject or subservient to the king, तं राजमान् करोति He makes him subject to the king. देव A god, देवमान् करोति त्रियं He makes wealth, a present, or subservient to the Gods; राजा A king, राजमान् भवति राष्ट्रं The country becomes the property of the king.

1085. त्रा, called त्राच्, is also a termination used to denote subjection or subserviency; as विप्र A Brahman, विप्रत्रा-करोद्धनं He made riches subservient to the Brahmins. त्रा is used after देव A god, पुरुष or पूरुष A man or male, मनुष्य A man, मर्त्य A mortal, and बहु Many, with an accusative or locative signification; as देवत्रा वन्दे I salute the Gods, देवत्रा रमे I delight in the Gods; &c.

1086. आ, called डाच्, is an indeclinable affix occasionally applied as follows: Words implying inarticulate sounds are made to terminate in आ, when in composition with the auxiliary verbs कृ, भू, अस्, or सम्पद्, provided they consist of two or more vowels, and have not the particle इति subjoined; as पटन् पटन् The noise made by cloth and the like, पटपटा कुरुते पटः The cloth makes the noise Patapata. The final न्'s are dropped. But if इति is subjoined, आ is not used, and the doubling of the word, and the dropping of the final अन् are indifferent; as पटदिनि करोति, पटिनि करोति. If the inarticulate sound form a word of one vowel, आ is not used; as सुक् or सुगिति करोति It makes the noise Srik.

In expressions used in agriculture, the आ of डाच् is affixed to द्वितीय and तृतीय; also to शंव or संव Ploughing the contrary way, and बीज Seed, when put in composition with कृ Do; as द्वितीया करोति He ploughs

ploughs the second time; तृतीया करोति He ploughs the third time; शंवा or संवा करोति He ploughs the contrary way; बीजा करोति He harrows, or ploughs in the seed. It is also used after गुण when preceded by a numeral, and in composition with कृ Do; as द्विगुणा करोति क्षेत्रं He does, viz. ploughs, the field twice.

The आ of उच् is also applied as in the following examples;—After समय Time; as समया करोति धनं दानुं He fixes a time, or makes an engagement to give or pay money.—After शूल A spit; as शूला करोति मांसं He spits the meat.—After सपत्र (An arrow) with its feather, and निष्पत्र Featherless; as सपत्रा करोति मृगं बाधः The sportsman pierces the deer with an arrow, feather and all; निष्पत्रा करोति मृगं He strips his arrow of its feather, in transfixing the deer.—After सत्य True, when it does not imply swearing; as सत्या करोति द्रव्यं वणिक् The merchant infuses his goods, viz. deals fairly.—After भद्र and मद्र, used for an auspicious shaving of a child's head; as भद्रा or मद्रा करोति कुमारं He shaves the boy at a happy season.—After निष्कुल Having no family; as निष्कुला करोति दाडिमं He destroys the pomegranate tree (by cutting away a part).—After सुख Pleasure, दुःख Pain, and प्रिय Favourite; as सुखा करोति मां He makes me happy; मूर्खो दुःखा करोति गुरुं The fool maketh the master unhappy; प्रिया करोति नृपति लोकां The prince acts kindly towards the people, makes them favourites.

1037. तरां and तमां serve to form adverbs of intensity and comparison, whether used alone after a verb, or in combination with another word; as वदन्ति तरां He speaks more, or much; वदन्ति तमां He speaks exceedingly much; तयोर्वदन्ति तरां Of the two he speaks the most; तेषां वदन्ति तमां Of them all he speaks the most; उच्चैस्तरां गायति

He

He sings very high or loud ; निवेस्तमां गावति He sings exceedingly low or base ; &c.

1038. वन् put after any sort of words, denotes likeness ; as चन्द्रवन् Moon-like, चन्द्रवन् मुखं A face like the moon ; घटवन् उदरं A jar-like belly ; पूर्ववन् As before. विप्रवन् शूद्राय ददति He gives to a *Sūdra*, as (to) a *Brahman*. Obs. This particle is of very frequent occurrence, and is distinct from the declinable affix वतु.

1039. धा affixed to words denoting numbers, serves to form adverbs of distribution ; as कनिधा Into how many parts or sorts ? बहुधा Into many parts or sorts ; एकाधा Into one part or sort ; द्विधा Into two parts or sorts ; त्रिधा Into three parts or sorts ; चतुर्धा Into four parts or sorts ; पञ्चधा Into five parts or sorts ; षष्प Six, makes षोढा, and, according to some, षोडधा In six parts or sorts ; सप्तधा Into seven parts or kinds ; &c. But एक One, makes also ऐकाध्यं ; द्वि Two, द्वेधा and द्वेधं ; and त्रि Three, त्रेधा and त्रेधं. Ex. ततो द्विधा कृता जिह्वा सर्पाणां तेन वर्मणा Then the serpents' tongues were slit in two parts by that action. तेन ने बहुधा क्षताः By him they (were) wounded in many ways. इयं मे भिन्ना प्रकृतिरष्टधा This (is) my nature divided into eight parts or species.

1040. कृत्वस् put after any words denoting numbers, except द्वि, त्रि, and चतुर्, forms adverbs of repetition ; as कतिकृत्वः How many times ? एककृत्वः Once, पञ्चकृत्वः Five times, शतकृत्वः A hundred times, &c. But द्वि and त्रि affix स्, and make द्विः Twice, and त्रिः Thrice ; and चतुर् substitutes स् for र् ; as चतुः Four times. Ex. दिवसस्य त्रिः पठति He reads thrice a day, सकृन् Once, is often substituted for एककृत्वस्.

1041. तन्

1041. तस्म put after a word, forms with it an adverb, often with an ablative signification, but sometimes with that of other cases; as धर्मतः From justice, justly; आदितः From the beginning; यत्नतः From or with labour or exertion; सर्वतः Of, from, by, with, to, or in all, &c. &c. The following pronominal adverbs are anomalously formed with तस्म, and have generally an ablative signification: कुतः Whence, from what? ततः Thence, therefore, from, or after that (*demonstrative*); यतः Whence, wherefore, from which (*relative*); इतः Hence, from this; अतः Hence, from this.

1042. शस्म forms adverbs of quantity with words signifying much or little; as बहुशः Abundantly, many at a time; अल्पशः Sparingly, little at a time; भूरिशः Abundantly; स्तोक्शः Sparingly, &c. It is also used after nouns of proportion, quantity, and number; as क्रमशः By degrees; प्रस्थशः By measures; एकशः By ones, or one at a time; द्विशः By twos, or two at a time; त्रिशः By threes; गणशः By numbers; अनेकशः By many at a time; पादशः By quarters; कतिशः How much at a time? तावन्तः By so much at a time; &c.

1043. त्र forms adverbs of place with the pronouns and pronominals called सर्व्यादि, and बहु Much, many, which may otherwise be expressed by putting the word in the seventh, or locative, case. The pronouns युष्मद् and अस्मद्, with द्वि Two, are excepted. Examples. सर्वत्र In every place, every where; एकत्र In one place, बहुत्र In many places; कुत्र Where, wherein, in what place? तत्र In that place, therein, there; यत्र (*relative*) Where, wherein, in which place; अत्र Here, herein, in this place; अन्यत्र Elsewhere, in another place; &c.

1044. दा forms adverbs of time with सर्व All, एक One, अन्य Another, and the pronouns किं What, तद् That, and यद् Which, or what

what (*relative*); as **सदा** and **सर्वदा** Always, at all times; **एवदा** At one time; **अन्यदा** At another time; **कदा** When? **तदा** Then, **यदा** When. *Obs.* The same may be expressed by putting the word in the seventh case with the word **काले** Time, in the same case, subjoined; as **कस्मिन् काले** In, or at what time? or **कदा** When? &c.

1045. **था** forms adverbs of way or manner with **सर्व** All, **अन्य** Another, **तद्** That, **यद्** What; and **यं** with **किं** What, and **इदम्** This. Examples. **सर्वथा** In every way; **अन्यथा** In other respects; **तथा** So, in that way; **यथा** As, in the manner of; **कथं** How, in what manner? **इत्थं** Thus, in this manner.

1046. **चिन्** and **चन** put after the pronoun **किम्** and its derivatives, in any case, gender, and number, give to it an indefinite signification; as **किं** What, **किञ्चित्** and **किञ्चन** Somewhat, something; **कः** Who, **कश्चित्** and **कश्चन** Some one, any one, somebody; **कु** Where, **कुचित्** and **कुचन** Somewhere, **कदा** When, **कदाचित्** and **कदाचन** Somewhere. So **कस्यचित्** Of some one, **केनचित्** By some one; &c. &c.

1047. **एद्यम्** forms a sort of adverbs of relative days, when subjoined to **पूर्व** Former, before, **अन्य** Another, **अन्यतर** Either, **इनर** Any, **अपर** Another, **अधर** Lower, **उत्तर** Upper, and **उभय** Both; as **पूर्वेद्युः** On the former day, **अन्येद्युः** On another day; &c. &c. **उभय** makes either **उभयेद्युः** or **उभयद्युः** On both days, and **पर** Another, makes **परेद्यवि** On the day after.

1048. **स्तान्** or **अस्** forms adverbs with **पूर**, **अध**, and **अव**, substituted for **पूर्व** Before, **अधर** Below, and **अवर** Behind; as **पूरस्तान्** or **पुरः** From before, **अधस्तान्** or **अधः** From below, and **अवस्तान्** or **अवः** From behind. *Obs.* These words may occasionally be construed as nominatives, ablatives, or locatives.

1049. अधर Below, lower, दक्षिण Right, or South, and उत्तर Upper, or North, are used adverbially when they are put in the ablative case singular, or have आन् affixed; as अधरस्मान् or अधरान् From beneath; दक्षिणस्मान् or दक्षिणान् From the right, or south; उत्तरस्मान् or उत्तरान् From the north. These words are occasionally construed in the nominative, the ablative, or the locative, with the signs *tha*, *from*, or *in*.

1050. आहि or आ, affixed to words, forms adverbs of distance; दक्षिणाहि or दक्षिणा Far south; उत्तराहि or उत्तरा Far north. दक्षिणाहि वसन्ति चांडालाः The *Chândālas* live far south.

1051. एन is sometimes used to form adverbs of time, place, or direction with पूर्व &c. As पूर्व्येण Formerly, before, eastward, in the East.

1052. THE following is an alphabetical list of indeclinable words of every description, adverbs, conjunctions, prepositions, interjections, aptotes, particles, and expletives.

अ A particle of privation; as धर्मः Justice, अधर्मः injustice. If the word begin with a vowel, अन् is substituted for अ; as अनागतः Not come. अ is also an interjection expressive of pity. अक्स्मान् Without a motive, without a wherefore. अयत्नम् Before (in precedence) first. अये Before, in front. A respectful particle of calling to a person. अघो A respectful term of address.

अंग A respectful term of address. Again. A term of ridicule and reproach. अचिरान् Without delay. अजत्वं Without interval, for ever, constantly. अज्ञानम् Ignorantly, without intention. अञ्जसा Quickly, speedily, directly, strictly; justly, truly. अनम् Hence. अति *prep.* Beyond, in point of

time, place, and degree. In composition it often implies *excess*; as, very, very much, exceedingly, &c.

अनीव Very much, exceedingly, excessively, from **अति** and **इव**.

अत्र Here, in this place, herein.

अथ or **अथो** *conj.* So, and so, thus, moreover, then, yet, wherefore, and also. It is much used as an introduction to a new sentence, and is often redundant.

अद् in composition denotes wonder and surprise.

अद्वा Rightly, truly, clearly, evidently, justly.

अद्य To-day, now, at the present time.

अद्यत्वे Now, at the present time.

अध *prep.* Down, downwards, the reverse of **उन्** Up, upwards, q. v.

अधम् Down, low, below.

अधस्तात् From below, below.

अधरेद्युः The day after.

अधि *prep.* Over, above, upon. It implies *superiority* in place and

degree, and is the reverse of **अप** q. v.

अधुना Now, at this time.

अन् A privative particle substituted for **अ**, q. v. when the following word opens with a vowel.

अनिशं Always, continually, perpetually.

अनु *prep.* After, in point of place, time, degree, or relation, and is the reverse of **अभि** Before, q. v. In composition it often signifies, according to, in imitation of, behind, following, in pursuit of.

अन्तर Between, among, betwixt, within.

अन्तर, अन्तरा, अन्तरे, or अन्तेरण Without, except; within, among.

अन्यच्च Moreover, and again, (in continuation of an argument, or before a quotation.)

अन्यन् Otherwise.

अन्यत्र Elsewhere, in another place, somewhere else. **अन्यत्र**

गमिष्याम I will go to another place.

अन्यथा

अन्यथा Otherwise, in a different way.

अन्यतरेद्युः Either day.

अन्येद्युः Another day.

अन्योन्यस्य Mutually.

अन्वक् According to.

अप *prep.* Under, beneath, below, the reverse of अधि q. v. It implies also privacy, concealment, disappearing, loss, and is often employed in a bad sense.

अपरेद्युः The other day.

अपष्टु Well, handsomely, fitly, properly.

अपि Also, even.

अपिच And also, and even.

अपिनु And also, and even.

अभि *prep.* Before, in time and place, the reverse of अनु After, q. v.

अभिनः Before, near, in the presence of, in front, all over, on all sides, speedily.

अभिरुहं Incessantly, violently, continually, repeatedly, quickly.

अम् Speedily, quickly, a little.

अमा Near, by, with, together.

अमुत्र Hereafter, in the next world.

अय Well done! O brave!

अयि An interj. expressive of consent, yes.

अये An interj. expressive of anger, displeasure, and recollection. It is used also in asking a question.

अरम् Quickly, speedily.

अररे or अरे A call of contempt.

अर्वाक् Behind, in time and place. West.

अलम् Enough! sufficient! In vain, to no purpose. In composition अलं means dress or ornament, as अलं कर्ता A dresser or ornamenteer; also able.

अव *prep.* From, down from, off, away, the opposite of आ (To, at, q. v.)

अवश्यं Certainly, positively, necessarily, indeed.

अवम् or अवः Without, on the outside.

अवे A disrespectful term of address.

असकृन् Repeatedly, more than once.

अस्त्यन् *indecl.* The place where the sun sets. Disappearing, or setting, as the sun.

अस्ति It is, existence.

अस्तु Be it so! Let it be! So be it!

असांप्रतम् Inopportunistly, improperly, unsafely.

असंप्रति Improperly, unsafely.

अह An interj. of calling.

अहह An interj. of surprize, grief, &c.

अहाय Quickly.

अहे An interj. denoting recollection.

अहो A respectful term of address, an exclamation of wonder, or surprize.

अहोवन A respectful term of address; an expression of sorrow and regret.

अह्नाय In the day time.

आ (called आह) *prep.* To, at, as far as, the reverse of अव q. v.

In composition with certain verbs it reverses the action; as दानुं

To give, आदानुं To take, गन्तुं

To go, आगन्तुं To come, &c.

आ or आः An interjection expressive of pain, pity, sudden thought, &c.

आतः Hence, even.

आनुषक् Successively.

आनुषद् Argumentatively.

आभीष्टं Repeatedly, without rest or delay, constantly.

आम् Yes, indeed.

आये An interj. of calling expressive of affection.

आरान् Near, far off.

आर्यहलं Forceibly, violently.

आविर् Manifest, in sight.

आशु Quickly, speedily.

आह, आहो, and आहोस्वित्

Expressions used in stating a question or proposition in disputing.

इ An interj. of calling, amazement, anger, and compassion.

इतः Hence.

इतस्ततः Here and there.

इति So, thus, in this manner, so far, *finis*.

इतरेषु Either day.

इतिह Traditionally,

इत्थं

इत्थं Thus.

इदानीं Now, at present.

इहा Evident, manifest.

इव Like, as, as it were, so, thus, even as.

ई An interj. of regret, anger, and compassion: also of calling.

ईषत् A little, in a small degree, in a trifling way.

उ An interj. of calling, anger, doubt, injunction, respectful address.

उ An interj. of anger, contempt, and of interrogation.

उच्चैस् High, with a high or loud voice, exaltedly.

उन् *prep.* Up, upwards, on high, the reverse of अध, q. v.

उन् An interj. of interrogation with earnestness and surprise: as—What? How?

उन Also, and, or. It is often redundant.

उताह् or उताहो An interj. of interrogation and inquiry: also of doubt and uncertainty.

उत्तरेद्युः The last day.

उप *prep.* Near, by, by the side of, with, the opposite of दूर, q. v.

उपधा In composition implies division.

उपासु Secretly, in a whisper, privately.

उभयद्युः or उभयेद्युः Both days.

उभयतः On both sides.

उररि, उररो, उरि, or उरी In composition, implies extension, and consent.

उषा At night, the close of night.

उ An interj. at the beginning of a sentence, also expressive of compassion.

उं A particle of interrogation, also expressive of anger, and of consent.

उररी or उरु See उररि, &c.

उह् An interj. denoting contempt.

उह्ने Beside, except.

उह्ने Rightly, truly, justly.

उह्ने Truly.

ए A respectful particle of address.

एकदा At one time, at a certain time.

एकपदे At the same time.

एतहि

एतद्दि Now, at this time.

एव Also, even, verily.

एवं Thus, so, in this manner.

हे A respectful particle of address.

ओ An interj. of calling, or addressing respectfully.

ओम् Yes, amen, so be it. A mystic word denoting *Brahma*, or the *Hindu* trinity in unity.

ओं A respectful term of address.

क् At the end of a word is often redundant.

कं Water, head, happiness.

कच्चन A particle of interrogation.

कच्चिन् A respectful introduction to a question; as कच्चिन् न दृष्ट

वानसि Pray hast thou seen it?

कदा When, at what time?

कदाचन Somewhen, sometimes.

कदाचिन् Somewhen, sometimes, occasionally.

कथं How? In what manner?

कथंचन Somehow.

कथं नान How then?

कति When?

कतिचिन् Somewhen, sometimes.

काश्चिन् Some one, somebody.

का Bad, vile.

जानं Willingly, wilfully, freely at pleasure.

किंकित What truly? what even so?

किंच Yet, and yet, moreover, but.

किञ्चन Somewhat, something.

किञ्चिन् Somewhat, something, a little.

किन्तु But, also.

किन्तु What?

किम् or किं What? It is sometimes redundant.

किमुन् What? Suppose, or, if.

किमुन् Or what? What also?

किमुह What? How?

किम्वा Or, or else.

किंस्विन् Or perhaps.

किन् An interjection of contempt.

किन् Impleed, truly.

किमु What? What then?

कु Bad, ill, vile, little, mean.

कुतः Whence?

कुत्र Where? Whersin?

कुत्रचित् Somewhere.

कुपन् Excellently.

कुदिन् Abundantly.

कुपन् Excellently.

कु Where?

कुक्षिन् Somewhere.

क्षमा *indecl.* Patience, forgiveness.

खनु Certainly. It is often an expletive.

च And, also. This conjunction is often used as a mere expletive.

चन affixed to certain words, gives them an indefinite signification; as कथं How, कथंचन Some-how; so कश्चन Some one, &c.

चनम् Food.

चित् Affixed to certain words, gives them an indefinite signification; as कश्चित् Some one, कस्यचित् Of some one, केन चित् By some one, &c. &c.

चिरम्, चिररात्राय, चिरस्य, चिरान्, चिराय, चिरे, or चिरेण For a long time.

चैत् If.

जीम् Somewhen, sometimes.

जीष्मन् Silently, in silence, happily.

ज्योक् Most times, speedily, presently, a word of interrogation.

शटिति or शगिति With speed, quickly.

तन् Therefore.

तनस् or तनः From or after that thence.

तत्र There, therein.

तद् That, because.

तदा Then, at that time.

तदानीं Then, at that time.

तथा So.

तथैव In like manner.

तस्मात् Quickly, speedily.

तस्मान् Therefore, from that.

तर्हि Then, at that time.

तावन् So far, as far as; so long, so much.

तिरस् or तिर्यक् Indirectly, crookedly, awry, unfairly.

तु And, too, also. It is often redundant.

तुम् Thowing.

नृष्णी Silently, in silence.

तेन By that, therefore.

त्वे An expression of doubt.

दिवा By day, in the day time.

दिष्ट्या Fortunately, happily, happily, luckily, by good luck, providentially.

दुर् or दुः Hardly, with difficulty,

not easily; badly, the reverse of

सु, q. v.

दुःसम् A term of reproach.

दुष्ट Badly, the reverse of सुष्टु q. v.

दूर Far, afar off, at a distance, the reverse of उप, q. v.

दोना By night, in the night time; at the commencement of night, at night fall.

द्राक् or द्राइ With speed.

दे An expression implying doubt.

धिक् An expression conveying blame, reproach, regret, disapprobation, &c. as —fy, for shame, out upon, what a pity, and the like.

नकिम् Nowhat, nothing, not any.

नक्षम् By night, in the night.

नचेन् If not.

नञ् No, not.

ननु And not, not.

ननु and ननुच Expressions used in stating a question in argument; as ननु Is it not? नन्वेयं Is it not thus? नन्वीदमेव स्थानं योग्यं Is not even this a proper place? ननुच And is it not? &c.

नमस् A bow, salutation, reverence.

नवरं Only.

नवा Or not, or if not.

नरु and नहि No, not.

नाना Various, different, manifold.

नापि Not even.

नाम An expletive. Evidently.

नास्ति Non-existence, there is not.

नि prep. In, on, within, upon, the reverse of निरु q. v.

निक्वा Neary in the vicinity.

निकामम् Very, exceedingly.

नित्यदा Always, constantly.

निरु Without (on the outside), without (not having), the reverse of नि, q. v.

नोचैस् Low, lowly, with a low, base, or soft voice, the reverse of उच्चैस्, q. v. Hush! be still! Speak low!

नु A particle of interrogation. ननु.

नुक् Either, or.

नुव Perhaps.

नूनम् Truly, verily, certainly, surely.

नेन् If not.

नो No, not.

नोचेत् If not.
 न्वे Perhaps not.
 परम् Hereafter, afterwards.
 परस्वम् The day after to-morrow.
 परा *prep.* Back, backwards. परा
 जयः Defeat. See प्र.
 परि *prep.* About, around, sur-
 rounding, encircling, &c. पर्य्य
 टणं Wandering about. परिधिः
 A circumference, परिपंचाशत्
 About fifty.
 परितस् All about, from about.
 परोक्षवि To-morrow, the day after.
 पर्याप्तम् Entirely, completely.
 पशु Well, right, good.
 पश्चात् After, afterwards, behind.
 East.
 पश्य Behold! See!
 पाह् A particle of calling.
 पुनर् Again, पुनः पुनः Again
 and again, repeatedly.
 पुरतस् From before, formerly.
 पुरम् Before.
 पुरस्तान् From before, formerly.
 पुरा Before, formerly.
 पूर्वतस् From the beginning, for-
 merly, before.

पूर्वेद्यम् The day before, the for-
 mer day. The fore part of the
 day.
 पृथक् Apart, separate, separately.
 प्याह् A vocative particle.
 प्र *prep.* Forth, forward, for, off,
 away. (*Lat. pro.*)
 प्रकामम् Willingly, according to
 one's wish, completely.
 प्रगे In the morning.
 प्रति *prep.* Again, against, for,
 back, back again.
 प्रभाने In the morning early.
 प्रवाहिका or प्रवाहुचाम् At the
 same time.
 प्रसस्य Violently, forcibly, impetu-
 ously.
 प्राक् Before (in time, place, and
 degree), formerly, hereafter, in
 the presence of, East.
 प्रेत्य Hereafter, in the other world,
 after death.
 प्रादुर Manifest, in sight, evi-
 dent.
 प्रानरु In the morning, early.
 प्रात्युत् On the contrary.
 प्राध्वम् In a contrary way.

प्रायम्

प्रायस् For the most part, nearly.
 प्राहे In the morning.
 फट् An exclamation used as a charm.
 वन An interj. of joy and grief.
 बदि The dark fortnight of the moon.
 बलवन् By force, forcibly.
 बलान् By force, by main strength.
 बाहिर Out, without, on the outside.
 भगो A polite term of address.
 भाजक् With speed, speedily, quickly.
 भुवर् The sky.
 भूयन् Again, more, abundantly.
 भूर् The earth.
 भूयस् Violently, very much.
 भोस् A respectful term of address.
 भंसु Quickly, violently.
 मना A little, somewhat, slow, dull, tardy.
 मा or माड् A particle of prohibiting, and forbidding, used chiefly before the second person of the imperative; as मावुर् Do not do, मामव Be not; &c. and

sometimes before the third preterit; as मामून् May it not be!
 मास्म Do not! See मा.
 माचिरं Without delay.
 माकिम् or माकिर् No, except.
 मिथम्, or मिथो In conjunction, in coalition, in private union, together.
 मिथुर् A pair.
 मिथ्या Falsely.
 मुधा In vain.
 मुनुर् Again, repeatedly.
 मूला False, falsely.
 यन् That, because, wherefore.
 यन्म् From which, whence, wherefrom, wherefore.
 यत्र Whercin, where.
 यदा When.
 यदि If.
 यथा As.
 यावन् As far as, as long as, as much as.
 युक् III.
 युक्ता Fully, properly.
 युगपत् At one time.
 युत् Badly, ill.
 येन Because, by which.

रात्रौ By night, in the night time.

हे A disrespectful mode of address.

ह An interj. of disrepect.

ह An expletive.

वन् A, like.

वन An interjection of sorrow and regret.

वरम् Pardon.

वषट् An exclamation on making an oblation.

वा Or, indifferently, (this or that).

वाट् An exclamation on making an offering of oiled butter to the divinites.

साह Like, as.

वच Only.

पि *prep.* It denotes division, separation, division, distinction, and sometimes privation: is opposed to सन्, &c. and is often redundant. It may be Englished by such words as *away, apart*, or the inseparable prepositions *dis, de, &c.*

विना Without, not with, not including, except.

विभावा In two ways, in either way.

विश्वम् Universal.

बिम्ब Many.

विह्वयम् The air, the atmosphere, in the air. विह्वयसा गतिः Going in the air, viz. flying.

वृथा In vain, useless.

वेद्व An expression used in making an oblation of oiled butter.

वेन् II.

वे An expletive.

वौषट् An exclamation on making an offering of oiled butter.

शनेम् Slow, slowly.

शम् In composition means well, good, happy: as शम्भुः A name of Shiva.

शम्भन् Always, constantly, continually, perpetually.

शुकम् Quickly.

शुभम् Happily, fortunately.

व्रौषट् or वौषट् An exclamation on making an offering to the divinites.

श्वम् To-morrow.

स In composition *with, and like*.

सकृन् Once, at one time.

सिधु Speedily.

सह Good: as सह करोति He
does good, he pays respect.

सत्यं True, truly.

सत्रं With, in company with.

सत्रा With, along with.

सदा Always, at all times.

सर्वम् At the same time.

सनन् Constantly.

सना Perpetually, always.

सनान् Perpetually.

सनुतस् In concealment.

सततम् Always.

सपदि At the same time, instantly.

सम् *prep.* Together, altogether,
— *adv.*, *conj.*, *col.*, &c. It is opposed
to वि, and generally implies
conjunction or perfection.

समन्ततस् Wholly, altogether.

समन् Along with, together.

समया Near, nigh.

समुषजोष्म Happily, fortunately.

सम्प्रति Now, at this time.

सम्यक् All, wholly.

सम्बन् A contraction of सम्बन्धम्
A year, and generally means
the era of Vikramaditya.

सर्व्वतस् Wholly, altogether.

सर्व्वदा Always, at all times.

सह With, together.

सहसा Rulily, precipitately, with
violence.

साकम् With, along with.

साक्षात् (from स with, and अक्षि
Eye), Of the same appearance,
as, as it were, apparently, in the
presence.

साधि A very, indirectly.

साम्प्रतम् Now, fitly, opportunely.

सायम् In the evening.

साक्षिम् Along with, together.

सु *prep.* Well, easily, very, the re-
verse of दुः q. v.

सुक्कम् Very, exceedingly.

सुचिरम् A very long time.

सुदि The light fortnight of the
moon.

सुधा Useless, in vain. An excla-
mation on making an offering
to the divinities.

सुष्टु Good, excellent, very.

स्म A particle, which put after a
verb in the present tense, gives
it a past signification. It is some-
times redundant.

स्वयम्

स्वयम् Self, himself, herself, &c.

स्वधौ An exclamation on making
an oblation to the manes.

स्वर्ग Heaven, sky, firmament.

स्वर्गिणी Health, prosperity, hail.

स्वाहा An exclamation on offer-
ing oil or butter to the divi-
ties.

स्मिन् A particle of interrogation
and enquiry, and often redun-
dant.

ह An interj. of anger, an expletive.

हन् An interj. denoting anger.

हन्त An interj. used at the begin-
ning of a sentence, expressive of
joy, sorrow, or compulsion.

हेहौ A respectful term of address.

हौ An interj. of wonder and sur-
prise.

हहि An interj. of sorrow and of
mirth.

हहि An interj. of wonder and
regret.

हि For, because. An expletive.

हिम् An interj. of alarm.

हिम्ब Without, except, beside.

हुम् An interj. of displeasure.

सह Yesterday.

हे A vocative interjection, as हेरा

अन् O king.

हेनो Because.

हे An interjection.

हौ A respectful term of address, an
interj. of wonder and surprise.

CHAPTER IX.

ON THE FORMATION OF COMPOUND WORDS CALLED समानि.

1053. **T**HE *Sanskrit* language abounds in compound terms formed of two or more words, the last only (except in a few instances) being distinguished by the signs of number and case.

1054. **THERE** are six species of compound words, each of which will be here treated of separately, and in due order.

The first Species of compound Words called अवयवीभावः.

1055. A COMPOUND of the first species, called अवयवीभावः, has an indeclinable word for its first member, and a noun for its last terminating in the sign of the neuter gender; and it is, for the most part, indeclinable. Thus from अधि Over or upon, and स्त्री A female, is formed the compound अधिस्त्री in a neuter form; as अधिस्त्री गृहं कार्यं. Houses and business (depend) upon the female. *Obs.* It is the opinion of some that the first member of a compound of this species stands in the place of the sign of the case in the last member, and that the preposition अधि in this example has the effect of the seventh case.

1056. IF the last member end in a long vowel it is made short, as in the foregoing example, where स्त्री is labiated for स्त्रीः; and if in ऐ or ओ, इ is put for ऐ, and ऊ for ओ; as अनिरिक्त्वं, A faculty for calling
 २५२६१

report, from अति Beyond, रे, A found, and कुन् A family; अति३ उल्ल Water beyond, or over, the last, from अति, गी, and उल्ल.

1057. WHEN the last term ends in अ, it is changed to अम्, as उपकुम् By or near the jar, from उप By, with, near, by the side of, and कुम् A jar; अधिकुम् Over or upon, Krishna, from अधि Over or upon, and कुम्;

1058. WHEN the sense will admit of it, the last term, ending in अ, may, optionally, assume also the sign of the third or seventh case singular. Thus, one may write either उपकुम् or उपकुम्भेन कलं Done by or near the jar; and उपकुम् or उपकुम्भे लिपेहि Place (it) by, or in by, the jar. But in an ablative sense, the last word must necessarily bear the sign of that case only: as उपकुम्भोदात्तय Bring (it) from near the jar; उपकुम्भात् From the vicinity of Krishna;

1059. IN compounds of this species, म् is facilitated for सह With, together with, unless the second term signifies some portion of time; as संगमं Together with the grass, from स, for सह, and त्वं Grass. But they say महपूर्यसे With the former day. म् also implies likeness; as सदेवदत्ते Like Deva-datta.

1060. THE following are examples of some compounds formed according to the foregoing rules:—सतृणं Together with the grass, from स for सह With, together with, and तृणं Grass; सतृणमलि He eats grass and all. अनुव्येष्टे After following, or according to the oldest, viz. according to seniority, from अनु After, according to, &c. and व्येष्टे oldest; दुर्ययनं With bad Yavanas, which is explained by यवनानामृद्धिः The increase or abundance of Yavanas, or invaders from the west; निर्मक्षिकं Without flies, from निर Without, and मक्षिका A fly; अतिहिमं Beyond the cold season, from अति Beyond, and हिम Cold, frost.

तदा, तदा; अनिवसन्त Beyond the spring, viz. when the spring was passed; अनिवोधन Beyond the youthful season, when the season of youth is gone by; अनिमिद्र Beyond sleep, the disposition for sleep having passed, from अनि and निद्रा; इति हरि Thus Hari, viz. According to the words of Hari; अनुविष्णु After, or according to Viṣṇu, from अनु After, according to, and विष्णु; अनुसृत According to the form, suitable to the occasion; अनुगम After the Ganges, viz. along, by the side of, following the course of, the Ganges; अनुपस Along by the trees; सक्षि Together with the class or rank of क्षत्रिय; सग्नि Together with the fire; as सग्नि यजमधीते He reads the book with the fire, viz. so long as the fire continues to burn; मन्त्र With the discus, viz. armed with that weapon; &c. &c.

1061. प्रति and अभि precede in compounds of this species to denote motion towards, and before the thing specified by the second term; as प्रत्यग्नि पतन्ति गन्तमा The grass-hoppers fall or fly towards the fire; अग्नि पतन्ति They fall before the fire. Obs. When प्रति and अभि follow the preceding word, it is put in the accusative case; as अभि प्रति Towards the fire.

1062. WHEN यथा means according to, to the extent of, it may form a compound of this species, as यथा शक्ति To the utmost of one's power or ability. But when यथा signifies likeness or similarity, it may not; as यथा हरिस्तथा हरः As (is) Hari, so (is) Hara.

1063. WHEN यावत् signifies limitation, it may form a compound of this class with certain words; as यावच्छ्लोकं To the end of this verse, to the number of the verses; as अनुनम्रणामा यावच्छ्लोकं The salutations to Achyuta, or Viṣṇu, (are) equal to the number of the complete.

1064. अ is required to be affixed to the following words, when they are

are preceded by indeclinables, to form compounds of this class:—*टो शरदू* Autumn, *विपाशा* A certain river (called also *विपाशा*), *अनारू* Iron, *मनस्* The mind, *उपानह* A shoe, *दिग्* Heaven, *हिमवद्* Snowy (mountain), *अनदू* A bull, *दिश* A point in the horizon, *इह* Stable, *विश* One of the third cast, *चेतस्* Sentation, *त्यद्* That, *तद्* That, *यद्* Which, and *किञ्चन्* How much; as *उपशरद्* By, with, or near Autumn; *प्रतिविपाशं* Towards the river *Vipāś*; &c. Also to *जर्म्*, substituted for *जरा* Old age; as *उपजर्म्* Near, or approaching to old age or decay.

1065. WORDS ending in *अन्*, substitute *अ* for that termination, when preceded by indeclinables, to form compounds of this species; as *उपराजं* By & near the king, from *उप* and *राजन्*; *अप्यान्मं* Over or upon the soul or self, relating to the spiritual body. If the word in *अन्* be of the neuter gender, this rule may indifferently, be applied or not; as *उपचर्मं* or *उपचर्मिन्* (as also *उपचर्म्यं*) By or near the leather or hide, from *उप* and *चर्मन्* &c.

1066. *अ* is also, indifferently, substituted for the final of *नदी* A river, *पौर्णमासी* The day of the full moon, *अयात्राणि* The month *Āgraharā*, and *गिरि* A hill; as *उपनदं*, or *उपनदि* (according to rule 1057), By the river; *उपपौर्णमासं*, or *उपपौर्णमानि* Near the full moon; *उपयात्राणं*, or *उपयात्राणि* Near the month of *Āgraharā*; *उपगिरं* or *उपगिरि* By the hill.

1067. *अ* may also be, indifferently, affixed to words ending in *अम्*, viz. any consonant of the five series but a nasal; as *उपसमिधं* or *उपसमिध्* Near the fire-wood, from *उप* and *समिध्* Fire-wood.

1068. *अ* is substituted for the *इ* of *अक्षि* The eye, when preceded by *प्रति*, *सह*, *अनु*, or *परम्* (not for *पर* or *परा*); as *प्रत्यक्षं* Against the

the eyes visible, evident, in sight, **समक्ष** Together with the eyes, in sight, **यन्त्रक्ष** According to sight; and **परिक्ष** Out of sight.

1069. NAMES of rivers preceded by any noun of number, as **एक** One, are, with it, in a compound form of this species; as **द्विगंग** The two *Ganges*, viz. the union of two rivers of that name, **द्वि** and **गंगा**; **त्रियमुने** The three *Samundras*, from **त्रि** and **मुमुना**.

1070. **द्विदण्ड** With two sticks, from **द्वि** and **दण्ड**, and **द्विमुसलि** With two pelias, from **द्वि** and **मुसलि**, are compounds of this species, after which others may be formed. **द्विदण्ड** **प्रहरति** He fights with two sticks or staves.

1071. **उभो** is substituted for **उभय** Both, when preceding in a compound with **द्वयम्** The two, **दन्त** A tooth, **हस्त** A hand, **पाणि** A hand, or **अञ्जलि** Joined hands; as **उभावर्ज** With both ears; **उभाहस्त** With both hands, **उभापाणि** With both hands; &c.

1072. REVERSE of play is signified in a compound of this sort where **परि** is put last; as **अलसपरि** Beat a dice; **शल्यकापरि** Beat at the play at ticks; **एकपरि** Beat by one, **द्विपरि** Beat by two, **त्रिपरि** Beat by three, and **चतुःपरि** Beat by four.

1073. WHEN **अप** Under, beneath, **परि** About, **बहिः** Without, on the outside, and **अप** ending, in **अक्** formed from **अन्** by the rule **वृत्ति** (v. p. 458, r. 805), are placed first in compounds of this species in an ablative apposition, the last member may, indifferently, bear the sign of that case, or follow the general rule as **अपविष्णोः** or **अपविष्णु** Lower than *Vishnu*, or inferior to *Vishnu*; as **अपविष्णोः** **मेसारः** The universe (is) inferior to *Vishnu*. So **परिक्षणात्** or **परिक्षणं** From about *Krishna*; **बहिर्द्वानात्** or **बहिर्द्वानं** From without the forest; **ग्राम्यामान्** or **ग्राम्यामं** From the east of the village; **ग्रन्थग्रामान्**

or प्रत्यग्यामं From the west of the town. आ To, at, as far as, preceeding in a compound of this sort in an ablative sense, the last member may also, indifferently, bear the sign of that case; as आपाटलिपुत्रान् or आपाटलिपुत्रं From as far as Pataliputtra. Obs. If the ablative sense is not required, the common form only is used.

1074. अये In front, before, मध्ये In the midst, पारे On the other side (each with the sign of the seventh case), and अन्तरु. Within are put first in compounds of this species; as अयेरामं Before, or in the presence of Rāma; मध्येगंगं In the middle of the Gāṅgā; पारेसमुद्रं On the other side the ocean; अन्तर्वीराणामि Within Varāṇasī. If the sense require it, the last word must bear the sign of the ablative case; as पारेसमुद्रान् From the other side of the ocean. If the substantive noun be put first, अग्र, मध्य, and पार, may be regularly declined, as the sense may require; as गंगाया मध्यान् From the middle of the Gāṅgā.

1075. Any numeral but एक One, preceding a patronymic, may, indifferently, form with it a compound of this species or not; as द्विगार्ग्यं or द्विगार्ग्यौ dual. Two of the race of Garga; दशभारद्वाजं or दशभारद्वाजाः plur. Ten of the race of Bhāradwāja.

1076. ANY numeral, except एक, preceding a word denominating a holy or learned man, may, indifferently, form with it a compound of this species; as द्विमुनि Two munis, द्विमुनिवाकरणस्य Two munis of grammar.

1077. NAMES of rivers, preceded by numbers above one, or by particular attributives, form with them compounds of this species, and which are generally epithets descriptive of particular places; as द्विगंगं The place where two Gāṅgās meet; त्रिमुनिं The confluence of three Rāmūnīs; उन्मत्तगंगं A place where the Gāṅgā is furious; लोहितगंगं

A place where the *Gangā* is red; नूणोर्गंगं A place where the *Gangā* glides silently along; शनैर्गंगं A part where the *Gangā* runs slowly.

1078. THE following words, chiefly relating to times and seasons, are anomalies of this species of compounds: तिष्ठन्, from तिष्ठन् Standing, and गौ Cow, the cow-standing-time, viz. the time for milking them; वहन्, from वहन् Bearing or drawing, and गौ, viz. The ploughing season; आयत्नीगवं The coming home of the cattle; समभूमि When the ground is even; समपदाति When the foot soldiers are in their ranks; आयत्नीमसं The coming of the year, after a year (from समा); पापसमं A year of wickedness; अघसमं A sinful year; पुण्यसमं A year of virtue; सुषमं (from सम Equal) Very plain or equal, विषमं Unequal, or inequality; निषमं Without equality; अपरमसं Unsmoothness, unevenness. विमृगं When the deer is gone by; प्रमृगं When the deer is gone forth or away; प्ररथं When the chariots go forth or away; प्रदक्षिणं Proceeding by the right, particularly walking round an object, keeping it on the right hand, अपदिशं A subordinate, or half-point of the compass, otherwise called विदिक्. खले यवं The season when barley is on the threshing floor; खलेबुधं Chaff on the floor, (खले is in the seventh case); संह्रियमाण यवं When the barley is getting together; संह्रियमाणबुधं When the chaff is collecting; पूर्यमाणयवं When the barley is filling, viz. bringing home; संस्वयमाणयवं When the barley is winnowing; संस्वनयवं When the barley is winnowed; पूनयवं When the barley is clean; पूर्ययवं When the barley is filled or hoarded; लूनयवं When the barley is cut. प्राहं Departure of day, सम्प्रति Now, असम्प्रति Not now.

Of the second species of Compounds, called तत्पुरुषः.

1079. THE second species of compounds, denominated तत्पुरुषः, is generally formed of two nouns, the first of which was in any case, but the nominative or vocative, as in the following examples in each case.

*In the second case:—*यामग्राप्ता Who has attained the village, from यामग्र्याप्तः; कृष्णाश्रित Who is dependent on Krishna, from कृष्णमाश्रितः; यामगत Who is gone to the village, from यामंगतः; अन्नबुभुक्षु Who wants to eat food, from अन्नबुभुक्षुः; खट्वाकूट Mounted on the bedstead (in a bad sense), from खट्वाकूटः.

*In the third case:—*दात्रेहिन्न Cut with a bill-hook, from दात्रेण हिन्नः; धान्यार्थ Wealth with grain, from धान्येनार्थः; प्रमादकाण Blind with one eye, through folly or inattention, from प्रमादेन काणः; विश्वोपास्य To be worshipped by all, from विश्वेऽर्पास्यः; दात्रेह्येय Fi (only) to be cut with a bill-hook, from दात्रेणह्येयः; हरित्रात Delivered by Hari, from हरित्रातः; नखभिन्न Divided by the nails, from नखैर्भिन्नः.

The following words do not lose the sign of the third case, in composition with a following word: viz. तमस् Darknss, अजस Speed, ओजस् Power, strength, might, सदस Suddenness, अम्बस् Water, and तपस् Penance; as तमसावृत Covered with darkness; अजसाकृत Done with speed; &c. &c. So पुनस् A male, in composition with अनुज Born after, and अनुस् Birth, with अन्ध Blind, पंसानुज Born after the male; अनुषान्ध By birth blind. आत्मन् Self, does not lose its third case when in composition with a cardinal number; as आत्मनाषष्ठ The sixth with (my) self. Compound proper names, the first member of which is मनस् The mind, or तपस् Penance, in the third case singular, do not drop that case; as मनसादेवी, मनसावृक्षा, &c. तपसादेवी, &c.

The

The third case also is not dropped in the following and similar compounds, viz. कण्वया शोकः Grief (caused) by the maiden; जटाभि स्नापनः A penitent with long clotted hair, formed on the head like a turband; भूषाभिः शिवः Śiva with ornaments; भ्रात्रा महागत Come along with the mother; अह्ना काज Blind with one eye; पृष्ठेण कुब्ज With the back bent; पादेन खंज With a foot lame; &c. If the word in the third case mean the instrument, and the following word be an active participle, it may not drop its sign; as चक्रेण छिन्नवान् He (hath had, or shall have) cut (it) with the discus.

*In the fourth case:—*यूपदारः Timber for a stake (to fasten the victim to), from यूपाय दारः, अश्वघासः Grass for the horse, from अश्वाय घासः. The word अर्थ put after a word in the fourth case, always forms a compound with it of three genders; as यज्ञार्थं दधि Curds for an oblation; *Obs.* अर्थ, in such instances, stands in the place of the sign of the fourth case.

The following compounds, being terms in grammar, preserve the sign of the fourth case in the first member, viz. परस्मैपदं The voice for another, (the common active voice); आत्मनेपदं The voice for self, (the proper active voice). So परस्मैभाषः and आत्मनेभाषः, &c. See p. 121, r. 143, 144.

*In the fifth case:—*पापमुक्तः Delivered from evil, from पापान् मुक्तः; व्याघ्रभयं Fear of or from a tiger, from व्याघ्राद्भयं; चोरभीतः Afraid of or from a thief, from चोराद्भीतः; स्वर्गपतितः Fallen from heaven, from स्वर्गात्पतितः.

The sign of the fifth case is not dropped, where the first member of a sentence is a word signifying a little, a few, far, near, or क्लृप्त् Difficulty, the second member being a participle in लृट्, as स्तोत्रेणमुक्तः Saved from a few;

a few; अल्पादाहृत Taken from a little; दूरादागत Come from afar; अन्निवाग्नीत Brought from near; अभ्यामादागत Arrived from the vicinity; कृच्छादागत Come with difficulty. If कृच्छ be in the third case, the sign may be dropped; as कृच्छलब्ध Gained with difficulty.

The following words may not be compounded by dropping the sign of the fifth case:—ब्राह्मणार्द्धमिन् Who speaks from a *Brakman*; गुरोरध्येन The reader or learner from a *Guru*; यामाद्दूर Far from the village; प्रामादान्पतित Fallen from a palace. *Obs.* Some write प्रमादान्पतित Fallen from folly, or want of due attention.

In the sixth case:—राजपुरुषः A king's man, from राजःपुरुषः; राजकुमारः A king's son, from राजःकुमारः; देवपूजकः A worshipper of the Gods, from देवानाम्पूजकः; शरवणं A thicket of reeds, from शराणां वनं; आम्रवणं A grove of mango trees, from आम्राणां वनं. *Obs.* A great number of proper names, and other epithets, are formed after these examples.

A sixth case may not, in many instances, drop its termination, and be united to the following word; a few examples of which are the following.

The sign of the sixth case may not be dropped in the following proper names or titles:—दिवस्पतिः Lord of heaven, a title of *Indra*; वाक्स्पतिः Lord of speech, viz. *Vrikaspati*, the planet Jupiter; वानोस्पतिः Lord of the land on which a house is built, a title of *Indra*; दिवोदासः The slave of heaven, a proper name; and, perhaps, a few others of a similar construction.

When the first term, being in the sixth or genitive case, denotes persons or things, *of* or *among*, whom, or which, the second term is distinguished, the sign of the case must be retained; as पुरुषाणां शूरः A hero among

among men: गवां बहुक्षीरा Among cows one that gives much milk ;
नृणां बिजः नेष्टः Among men a *Brāhman* is the best ; &c.

A sixth case is generally retained before a cardinal number ; as सप्तो
षष्ठः The sixth of the good ; चैत्रस्य षष्ठः The sixth of *Chaitra*. But it
is sometimes dropped ; as आत्माचतुर्थपुत्रः One's own fourth son ;
पूर्वचतुर्थः The former fourth.

Obs. There are a great many more instances quoted in original works,
where a sixth case may not be dropped to form a compound with the fol-
lowing word.

In the seventh case.—अक्षशोण्डः A cheat at games with dice, from
अक्षेषु शोण्डः. Certain expressions, conveying reproach or contempt,
drop the sign of the seventh case in the first member of the compound ; as
नीर्थध्वाक्षः, नीर्थकाक्षः, and नीर्थवायसः A crow in a place of holy
visitation, a term applied to one who is always watching for an oppor-
tunity to obtain something, from नीर्थे ध्वाक्ष, &c. कूपमण्डुकः A frog in
a well, or कूपकच्छपः A tortoise in a well, applied to one of confined
ideas, ignorant of the world, from कूपे मण्डुकः, &c. उडम्बरनशकः A
fly in a fig, or उडम्बरकृमिः A worm in a fig, viz. sitting in a heap.

The sign of the seventh case is preserved in certain expressions con-
veying censure, satire, ridicule, and the like ; as पात्रे समिनः or पात्रे बहुलः
Ready or eminent in the dish, viz. a great eater ; गेहे नदिन् Valliant in
his own house, viz. whom no one dares oppose ; गेहे मेहिन् Who makes
water within doors, viz. one over fond of staying at home ; &c. &c.

Many compound epithets, the last member being a verbal noun, do not
drop the sign of the seventh case. Ex. खेचरः That frequents the sky,
viz. a bird ; कर्णे जपः Whispering in the ear, viz. a tale-bearer ; स्तम्भे
रमः Delighting in a stake, viz. an elephant ; जपने शयः Lying on the
thighs

thighs or lap, viz. an infant; जलेशयः Dwelling in the water, viz. a fish, and the like; कुशेशयः Resting on *kusa* grass, viz. a lotus; &c. But the following have two forms, त्वचिमार or न्वचमार Whole virtue is in the rind, viz. a bamboo; शरेज् or शरज् Produced in or among reeds; उरमिज् or उरोज् Produced in the breast; सरमिज् or सरज् Produced in a lake, viz. a lotus, दिविषद् or द्युषद् Residing in heaven; &c.

Words ending in अ, or a consonant, with गो A cow, generally retain the sign of the seventh case, when preceding another word, to form with it a compound proper name, or epithet of a person or thing. Examples. अरण्यतिलका, युधिष्ठिर, and गविष्ठिर. All proper names; उरमिलोमन् Hair on the breast, कण्ठकाल Black in the throat; अप्मयोनि Whose birth-place is in the waters; कालेज् Born in time; दिविज्

Obs. The foregoing rules are generally attended to by good authors; but many deviations from them occur, either as sanctioned by custom, or allowed for convenience.

1094. **मी** is substituted for **म्ह**, when a word ending in **म्ह** precedes in a compound with **पुत्र**. A son, or any word ending in **म्ह**, denoting a kinsman, or two of the same person; as **पितापुत्रो** Father and Son; **मातापितरौ** Mother and Father; **हतापेतानेष्टोद्गातारः** &c. The offerer, the purchaser, the speaker, and the chanter (tithe of price). In other instances **म्ह** is retained in the first member; as **भोजुभोग्यौ** d. Both the enjoyer, and the thing to be enjoyed.

1095. IN forming compounds of the names of quantities, the first member may occasionally be made to terminate in a long vowel; as **मित्रपर्यवो** *Mitra* and *Parava*; **जग्नीषोमौ** *Jagni* and *Soma*. /

1096. IN forming a compound after the second mode, in the neuter gender and singular number, the final of the aggregate, being a consonant, requires **अ** to be affixed; as **वाक्शब्दं** a from **वाक्** Speech, and **शब्द** Sound; **पीठस्तूपामहं** from **पीठ** Stool, **स्तूप** Umbrella, and **अमान** Slip.

1097. **अ** is also affixed in forming the following anomalous compounds, after the second mode: **अहोरात्रं** Day and night, from **अह** and **रात्रिः**; **उर्वशीवं** Thigh and both knees, from **उरु**; and **अपावन्नौ** dual of **अष्टापत्न्य**; **पदद्वयं** Feet and knees; **दारगवं** Wife and sow, from **दार** and **गौ**; **अक्षिद्वयं** Eye and brow, from **अक्षि** and **भ्रूः**.

1098. NAMES of small animals, worms, insects, and the like, are generally compounded after the second mode; as **मृकालिषं** Lark and cat.—Akin of fruits; as **पिटरमिलितं** The Kadra fruit, and the *Asvattha* fruit,

fruit.—Also of different members of the body, and inanimate beings; as दन्तोष्ठं Tooth and lip; पाणिपादं Hand and foot; आराशास्त्रं Awl and little knife.—Also of component parts of an army in the plural; as हस्त्यश्वं The body of elephants and horses. In the singular, after the first mode, thus: हस्त्यश्वौ An elephant and a horse. रथिवाश्वारोहं Charioteers, and horsemen.—Also of different animals, which are natural enemies; as अश्वमहिषं A horse and a buffalo; अहिनकुलं Snake and ferret, or *ichneumon*.—Also of persons of different professions; as रज्ज्वक्तनुवायं A dyer and a weaver; नक्षायुस्कारं A carpenter and an arm-smith; मदिंगिकापानविदं A player upon the *Mridanga*, and a player upon the *Panava*.

1099. WORDS of different genders, being the names of countries, rivers, or towns, are compounded after the second mode; but, if of the same gender, after the first; as कुरुकुरक्षेत्रं The countries called *Kuru*, and *Kurukshetra*; मथुरापाटलिपुत्रं The cities *Mathura* and *Patliputra*; गंगाशोणं The rivers *Gangā* and *Shona*. But if the names be of the same gender, the compound will follow the first mode; as गंगायमुणे *Gangā* and *Yamunā*; अयोध्यामथुरे The cities *Ayodhya* and *Mathurā*; &c.

1100. THE names of different species of trees, plants, grasses, grains, animals for sport, with birds and beasts, if in the singular number, are compounded after the first mode; as पुष्पन्ययोधौ A *Plaksha* tree, and a *Nyagrōdha* tree, &c. But if in the plural number, they may be compounded after either mode; as पुष्पन्ययोधाः or पुष्पन्ययोधं The *Plaksha* and the *Nyagrōdha* trees; कुशवाशाः or कुशवाशं The *Kusa* and the *Kāsa* grasses; व्रीहियवाः or व्रीहियवं Rices and barleys; हरपृषणाः or हरपृषतं

रूपवन्तं *Runar* and *Prishatas* (two species of deer); शुचवकाः or शुचवकं The parrots and the storks; गोमहिषाः or गोमहिषं The cows and the buffaloes.

1110. WORDS denoting any thing produced from milk, may be compounded after either the first or second mode, as दधिघृतं *d*, or दधिघृतं Sour curds and oiled butter. The following compounds, however, seem to be confined to the first mode; दधिपयसां *d*. Sour curd and milk; दधिसर्पिणी Sour curd and oiled butter; सर्पिर्मधुना Oiled butter and honey; मधुसर्पिणी Honey and oiled butter.

1102. THE compounds here following are confined to the second mode of formation, viz. गवाश्वं Cow and horse; गवायिकं or गवेऽकं A cow and a sheep; अजौऽकं A goat and a sheep; कुब्जवामनं or कुब्जविराजं A crook-back and a dwarf; श्वचाण्डालं A dog and an outcast; पुत्रपौत्रं Son and grandson; दासीमाणवकं A female servant and a novice; ऊष्ट्रखरं A camel and an ass, ऊष्ट्रशरं A camel and a rabbit; मूत्रपुरीषं or मूत्रशकन् Urine and dung; मांसशोणितं Flesh and blood; शक्न्मेदस् Ordure and lymph; दर्भशरं *Darbha* grass, and a reed; दर्भपूतिकं The *Darbha* grass, and the plant *Peitika*; नृणोलूकं Grass and an owl; अर्जुनपुरुषं Grass and man; दासीदामं A female and a male servant; स्त्रीकुमारं A woman and child; साटीपिच्छटे The garment *Sāti*, and the garment *Pich-chi-hata*.

1103. WHEN a definite number precedes a compound of this species, it is formed after the first mode; as दशदन्तोष्ठाः Ten teeth and lips; But if the number be indefinite, it may follow either mode; as उपदशदन्तोष्ठाः or उपदशदन्तोष्टि About ten teeth and lips.

1104. WHEN two words, signifying things of the same species, the one male and the other female, are in a state to make a compound of this species

species, that which signifies the female may be dropped, and the other put in the dual number; as *अम्बौ* for *अम्बः* A horse, and *अम्बा* A mare; *युवानौ* for *युवा* A young man, and *युवती* A young woman. The feminine term is also dropped in the following instances: *भ्रातरो* Brother and sister, from *भ्रातृ* and *स्वसृ*; *पुत्रौ* Son and daughter, from *पुत्र* and *दुहितृ*; *पितरो* Father and mother, from *पितृ* and *मातृ*. They write also *मातापितरो* and *मातरपितरो* Mother and father. *स्वशुर* Wife's father, and *स्वश्रू* Wife's mother, form either *स्वशुरौ* or *स्वश्रूश्चशुरौ*.

1105. FOR *जाया* A wife, is substituted *दम्* and *जम्*, in composition with *पति* A husband; as *दम्पती* *d.* and *जम्पती* *d.* Husband and wife; but the compounds *जायापती* *d.* and *मायीपती* *d.* are also used.

1106. *द्यावा* is substituted for *दिव* Heaven, preceding any word in a compound of this species, after the first mode; as *द्यावाभूमौ* *d.* Heaven and earth; *द्यावाशमे* *d.* Heaven and earth. Before *पृथिवी*, *दिव* may also be changed to *दिन्*; as *द्यावापृथिवौ* or *दिपृथिवौ* Heaven and earth.

1107. *उषस्* The dawn, preceding in a compound, is changed to *उषामा*; as *उषासानन्ते* The dawn and night; *उषासासूर्य* The dawn and the sun.

1108. *अन्योन्यं* One another, is a compound of this species, formed by doubling *अन्य* Other; and affixing *स्*, changeable to *ओ*, to the first. In like manner is formed *परस्परं* Each other, by doubling *पर* Another.

Of the fourth Species of Compounds, called द्विगुः.

1109. IN compounds of the fourth species, called *द्विगुः*, the first member is a word expressive of number. There are three divisions of this

this species. The first division consists of adjectives attributive of weight, measure, value, and the like; the second of collective substantives; and the third adjectives attributive of possession.

1110. COMPOUNDS of the first division of this species, are formed upon the principles of derivatives called तद्धित. Thus पंचकपालः *m.* ला *f.* and लं *n.* is a compound adjective applicable to any thing which is of the measure of five cups; as पंचकपालः पुरोडाशः *m.* *Puroḍaśa* (a species of butter) of the quantity of five cups (called *kapāla*). So षट् कपालायवागूः Six cups of *Yavāgū* (a liquid); सप्तकपालमल्लं *n.* Seven cups of rice. अष्टगुप्तवर्णं *n.* Gold of the value of eight cows; अष्टगुः षट् *m.* Cloth purchased for eight cows; द्विगुर्भूमिः *f.* Ground of the value of two cows. Sometimes the feminine is made to end in ई, when the crude word ends in अ; as from व्यादक is formed व्यादकी *f.* Of three *ādhakas* (in measure); द्विपुरसी *f.* or द्विपुरसा *f.* Of the measure of two men.

1111. COMPOUNDS of the second division of this species, are either of the feminine or neuter gender. Such compounds as end in अ, for the most part, form feminines in ई; as दशग्रामी Ten villages collectively; त्रिलोकी The aggregate of three worlds; त्रिनेत्री Three eyes collectively; पंचाध्यायी Five lessons collectively, &c. But the following words in अ, when thus compounded, make neuters in अ, viz. पात्र A vessel, मुख A face, चन्द्र The moon, भुवन A world or region, and युग A period or age; as त्रिपात्रं Three vessels collectively; त्रिभुवनं The three regions of the world collectively; चतुर्युगं The four ages or grand periods; &c.

1112. NOUNS in अन् (with the exception of राजन् A king, and feminines in आ), form collective compounds in ई or अ; as पंचवर्ष्मी *f.*